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Africa Inland Mission

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AFRICA

The Africa Inland Mission

A Family Matter Between Christians

LEAFLET NO. 1—EVANGELIZING AFRICA

Is It Worth Sending?

Is what worth sending? Your kind of Christianity. Sending where? To the foreign mission field. That is the question that was asked at a great gathering of young men and women who were volunteers for foreign missionary service, and it is a question that may well startle every Christian. "Is your kind of Christianity worth propagating?"

The only kind of religion that will make any impression on the heathen or pagan or Mohammedan lands is a supernatural religion, a faith with the power of God in it. That is why Christian Science, Russellism and many other "isms" never venture to operate except among Christians. In the black, blank paganism of Africa only the living power of a living Christ will put white places on the Dark Continent.

Have you that kind of a living Christ to keep your own life white? Only a victorious Christianity will help on the mission fields. Are you living the Victorious Life? Rather, are you letting Christ live that Life through you?

Charles E. Hurlburt, the General Director of the Africa Inland Mission, when he returned from the heart of Africa in the summer of 1916, expressed his conviction that the reason the Christian Church of America was not doing what her Lord wanted her to do in sending the Gospel to the dark, dead places of earth was because Christians were not living the Victorious Life.

A Rescue Mission for Christians

An American conference that has emphasized the truth of the Victorious Life for Christians for a number of years was called by one of the best-known Christian leaders of America "A Rescue Mission for Christians."

And is it not true that too many of us Christians need to be rescued from the bed of ease into which we have fallen, or from the bushel of business, under which our light has grown dim or is going out? Rescued from selfish, sinful, defeated, discouraged lives, without vision, blessing or power? That is just what the Gospel is able to do for Christians, for we need to be "saved" continually by His grace and power, in our daily walk, as well as to be brought into His family (Rom. 5: 10.)

When Christians are brought out into this "large place," which is ours in Christ, one of the results at once is that we can see a lost world's needs as God sees them. We can begin to think God's thoughts for the world after Him. We can enter with our Great High Priest into real intercession. And He can plan and work with and in us that Jesus may be known in the lands lying in darkness and the shadow of death.

"Don't Scold Us—Tell Us!"

A missionary who returned from Africa just as America was being drawn into the great world war was deeply stirred as she read the accounts of how men and money were pouring in for the defense of her country. She rejoiced and was thrilled at the way patriotism was rousing men; but she thought of her Africa, and how quickly American Christians could send the Gospel to the poor dark souls if they only would. This missionary, greatly stirred up as she was, came back with a mood for scolding her fellow-Christians for their cruel neglect and apathy. But when she began to tell the need as she saw it, these same Christians came to her and said, "Don't scold us. We did not know about it. Just tell us, and we will be ready to help meet the awful need."

So here was a second secret. It is true that Christians are not living victorious lives, but it is also true that few realize the need over there as they do the need of a starving or wounded person before their eyes. This leaflet is to help in the telling.

What a Young Scotchman Heard!

When we throw open all the doors of our life to Jesus and let Him have an opportunity to tell us what is most upon His heart, one of the first things He is likely to say is what He said to His disciples just before He ascended to glory. A young Scotchman some thirty years ago yielded his life to God, and those words, "Go ye into all the world," were among the first that his Lord spoke to him. As a result, Peter Cameron Scott went to Africa. Returning after a short time in broken health, but with a heart still burning for the Dark Continent, he studied the map of Africa, and discovered that high tablelands went into the center of the continent from the east coast. He conceived a plan to plant mission stations across these tablelands, on which the white missionary could live and work, and then train the native to go into the lowlands and preach Christ to his fellows.

Peter Cameron Scott laid his plan before Charles E. Hurlburt and James H. McConkey, and with the counsel of Dr. A. T. Pierson these men and others stepped out on faith to support Scott in the great project. In 1895 Scott, with six other missionaries, set out for the east coast of Africa, and thus began the Africa Inland Mission. The plan of this new mission was to reach the tribes in central Africa, among which no missionaries were working, and which the regular denominational mission boards could not then undertake.

What Is a Faith Mission?

Twenty-two years have passed since the first party sailed. Today there is a missionary force of 180, occupying thirty-two stations (besides outstations manned by the natives), in thirteen different tribes, speaking ten different languages, and located in four territories, namely, British East Africa, German East Africa, East Congo and Northeast Congo.

The Africa Inland Mission is what is called a "faith mission." This does not mean that all missions working under our Lord Jesus are not faith missions, for in a true sense they are. But the first missionaries that went out had no board in back of them; they prayed to God to send them money to go, and looked to Him to provide all future needs. From that day no appeal for funds has been made, and the specific needs of the mission have never been made public. The "Faith Basis" does not signify that it is the only scriptural method, nor that it is superior to other methods, nor that the supply of needs in answer to prayer is in any sense a reward of merit. What it does signify is that this is one of the methods God has been pleased to use in mission work, and that the members of the Africa Inland Mission believe that God has called them to use this plan, and has put His seal upon it in these years of His wonderful working.

The members of the mission do feel that they have a great duty to Christians of all evangelical denominations to make known the great faithfulness of God in answering prayer, and to tell of the way He has been working through these missionaries in Africa, and most of all to sound the call for the evangelization of all Africa.

On to That Last Frontier!

In the path of the mission lies a territory wholly unreached by Gospel that measures a thousand miles by a thousand miles, inhabited by untold millions. South and adjacent to this territory is another vast tract eight hundred miles and from two to five hundred miles wide, also without the knowledge of the Saviour. These territories constitute the largest unevangelized portion of the earth's surface, and for this reason has been called THE LAST FRONTIER.

When the General Director came from the field a little over a year ago, with the need of Africa fresh upon his soul, he called upon the Home Councils of the Mission to pray for a hundred missionaries to add to the force. There were about 125 missionaries at that time, and the brethren were rather staggered at the proposal to pray for such an increase. But they began to pray. And they began to believe that this humanly impossible thing would be done! In six weeks after they started to pray, 100 young men and women had applied to the mission to be sent to the field. Today more than half of these are on their way to the stations in Africa.

A Thousand in Two Years

Will you be one of the intercessors to pray that a thousand more may go out within two years? They are all needed, and more. Evangelists, teachers, doctors, nurses, industrial workers, translators skilled in language study, in almost unlimited numbers, will find fullest opportunities for the exercise of their powers and training.

When men are making unlimited sacrifice of life and fortune today, shall the soldiers of Christ be found wanting when He calls to a missionary war that in all the years since His first coming has never been in a more critical state, or in a condition more fraught with eternal possibility?

The management of the Africa Inland Mission is vested in Home Councils in Australia, the British Isles and North America.

For additional literature; sample copies of "Inland Africa," the monthly organ of the Mission, or for any further information, address the Africa Inland Mission, 356 Bridge Street, Brooklyn, N. Y., where the executive offices of the Mission are located. Checks and money orders that individuals or churches may be led to send should be made payable to the Africa Inland Mission.

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The Africa Inland Mission

THE STORY OF MUCAI

HIS BLACK BROTHERS

They are taking their first steps in learning to recognize letters and put them together into sounds and then into words. It is a beginner's class in a school like Mucai's.

LEAFLET NO. 2 — REACHING AFRICA'S BOY'S AND MEN

MUCAI had put away clothing and soap, and put on his grease and castor oil. When the missionaries first met Mucai, he was a pagan black boy of eighteen, belonging to the Kikuyu tribe in British East Africa. He had no thought for the mission school in his village, for his delight was to excel in the evil dances and to win the applause of the young women when he shone resplendent in his red, white and yellow paint, smeared in clown-like designs over the coat of grease.

The soap and the clothes belonged to Mucai's life on the farm, while working for the white settlers. But, according to the custom of the native boys, Mucai would take frequent vacations of several weeks' duration, supplying another boy to take his place on the farm. Back to the native reserve he would go, back to the wild, sinful pleasures of pagan Africa. For, though he may have family business in his village connected with the long-drawn-out lawsuits to secure sheep owed to his ancestors, yet the vacation is above all for a good time, in unrestrained indulgence.

Who Would Bury Her?

On this vacation trip that we are interested in a real sorrow had come to Mucai in the death of his mother, who was taken by the dread dysentery, which often comes as a plague and sweeps whole villages away. In addition to the loss he had to bear—and there is a genuine family affection among the Africans—Mucai, as the oldest son, had the responsibility of attending to his mother's burial. And a great responsibility this is in Mucai's tribe. To touch a dead body means defilement, and an elaborate purification must be gone through, including the killing of a sheep. For this reason it is not the easiest thing to get help in performing the last rites. Young Mucai did not know where to turn, and finally he went over to the mission compound, thinking there might be possibility of help there. Probably he had noticed that the Christian boys had rendered this service to others. In any case, the boys belonging to the mission school went with him to bury his mother, and Mucai was deeply touched by the kindness. Thus began Mucai's change of attitude toward the school.

The Christian boys were not slow to invite Mucai to come to their school, and one day he did visit it, dressed in his grease and paint. He got interested, and it was not long before he became a regular attendant. Slowly, bit by bit, the Gospel story sank in, and young Mucai was eager to follow on and become a Christian. No one but those who have lived with it can understand what it means to give up the pagan practices that constitute all of life's interest to these young men. But Mucai drew away from his old life, and finally came the complete break, and he was baptized into the Body of Christ.

The New Mucai

When a boy in a mission school in Africa finds Christ, it is indeed only the beginning. What nurture and care is needed! What danger of backsliding there is! How has Mucai turned out? Just two pictures will tell the story, and as you try to see the pictures as the missionary saw them, remember that there are thousands of Mucais in Africa.

The first picture is the little early morning Gospel meeting, in which the missionary speaks to the young men who are teachers in the village schools or in the out-station schools. Mucai is in the group, for he is a native teacher, in charge of one of the little grass houses some miles from the central Mission, in the one room of which several grades of school are conducted at the same hours. Before going to their schools, the teachers meet for prayer, and the missionary tells again the never old story of Jesus and His salvation. Watch Mucai's face as the story is told. He has heard it over and over. But his head is bowed down and great tears are falling. The missionary says that Mucai never listens to the story of what Jesus has done without being overcome by emotion. For had not Jesus suffered all that for Mucai—poor, ignorant pagan boy, one of the tiny black specks in the vast Dark Continent?

For the other picture we must go with the missionary on the tour of inspection to see how the native boys are conducting their schools. We enter the little room where Mucai has charge, and the visit is quite unexpected and unannounced, for the missionary must see what is going on at ordinary times when they are not preparing for inspection. Usually there are all ages in these schools, from little children of primary age to grown men. Many come to learn to read and write and have no special interest in the white man's religion. Other wild boys come because the members of the schools are ordinarily exempt from government service during their school term. One of the problems is to weed out those boys who are not regular and in earnest. Altogether it is not an easy crowd to manage, and discipline is often an important feature of the work.

There are different grades in the same room, and the teacher, who is really a supervisor, gives out the work and puts the younger classes in charge of some of the more advanced students. A picture of one of the beginners' groups is shown on the front page. When we enter Mucai's school, whatever the hour or day may be, we are struck at once at the wonderful order. The missionary says that always his hand is upon the situation like a commander-in-chief of an army. Nothing but attention to the business in hand will he tolerate, and he does it with quiet dignity. When the regular school session is over, all gather together for the Gospel message. And with what fervor and love Mucai tells the story, in simple terms that they can understand. Week after week the change in the pupils can be noticed, as they come closer to a knowledge of Jesus, and one by one take Him as their Saviour. Then they become workers for their fellows.

The War in German East Africa

Mucai's school is under the Africa Inland Mission, whose workers are reaching out into the tribes and villages in British East Africa, German East Africa and the Belgian Congo. The war is cutting into the work through the calling of na-

tive teachers and evangelists and the older pupils, to act as carriers for the soldiers. This has been particularly the case in German East Africa, and no report of the school work in that territory has come recently.

From a partial report of the other fields, received in the summer of 1917, there were 1208 boys enrolled in these out-station schools, 212 girls, and in the village schools a total of 730, making in all 2150.

Will you pray for them and their teachers? Pray that many like Mucai may be raised up. Pray that the scores of Christian young men sent for army work may carry the message of Christ with them.

Will You Pray for This?

There are over 700 languages and dialects in Africa that have not yet been reduced to writing. Does that give you a little glimpse of the missionary problem of the Dark Continent?

The Africa Inland Mission is working among thirteen tribes in ten different languages. These ten represent the three great groups of languages in Africa, the Bantu, the Hamitic and the Negro. In these little schools reading and writing is taught by a simple and effective system, using the Italian alphabet. Many come into the schools with an eagerness to learn and with no intention to find salvation. Thus does the very difficulty of preaching to those who cannot read and write work out for the furtherance of the Gospel. For some of the finest converts are from the ranks of these indifferent ones.

Will you pray for Africa's boys and young men? Pray for workers to be sent out who love young men. A missionary trained in athletics and gymnastics would have a thrilling opportunity to reach the warrior class, who are among the most difficult to get into school or to pay attention to the Gospel. And trained men are needed for translation work and for supervising the education of large districts.

Above all, pray that an increasing number of American Christians may have a share of Christ's love for the Mucais of Africa; yes, and of Mucai's love for the Lord Jesus.

At the suggestion of the British Government seventeen chiefs in one district in British East Africa sent their sons to the Mission School at Kapropita. Here they are. Pray that they may find Christ while they learn to read and write.

The Africa Inland Mission is a Faith Mission under the management of Home Councils in Australia, the British Isles and North America. The missionary force at present writing numbers about 175. No appeal for funds is made nor collections taken, the work being supported by offerings that individuals or churches may be led voluntarily to give. For additional literature; for sample copies of "Inland Africa," the monthly organ of the Mission, or for any further information address the Africa Inland Mission, 356 Bridge Street, Brooklyn, N. Y., where the executive offices of the Mission are located. Checks and money orders should be made payable to the Africa Inland Mission.

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Africa Inland Mission

BLACK DIAMONDS

PAN. AFRICA

A Brief Sketch of the Africa Inland Mission

EBONY JEWELS

FROM THE HEART OF AFRICA

Many millions like these have never heard of Christ

LEAFLET NO. 3 MAY, 1918

Africa Inland Mission

Foreword.

Some people are always asking the question: "What is the profit of Foreign Missions? Why not use our money here at home where it will do the most good?" The answer is very simple. It is found in the history of the church. If Paul had not become a foreign missionary and traveled west, where would we be in civilization and spiritual enlightenment today? If the Gospel had been taken east rather than west, we in America would be in heathen darkness like the Chinese today, instead of enjoying all these Christian privileges. The profit of Foreign Missions is very evident.

Africa a few decades ago was only a sea coast line on the map. Nothing was known of the interior and our geographys left all the center blank and marked it unknown. One of the profits of foreign missions of the last century is that this largest of all our continents is made known to the world and all her ports open to trade. This wonderful country has been entered by the heroes of the cross from several points, one of them by the Africa Inland Mission. This Mission has come in from Mombasa on the east coast and taken possession of a high plateau country running northwest and southeast, about one thousand miles long and four hundred miles wide. Here dwell many tribes of people numbering some 70 millions, who have never before been touched with the Gospel.

History.

When Rev. Peter Cameron Scott, the founder of the Africa Inland Mission, in 1895, with seven others, entered this country it was but a wilderness of warring tribes. On the morning of November 12, 1895, all preparations being completed, the little band of missionaries started on their journey into the interior. The caravan consisted of forty-two camels, about 300 men including military escort. The latter was thought necessary as a famous Arab Chief,

Burial Place of the Founder of the Africa Inland Mission. Left to Right, Dr. Davis, Tom Hanney, Hugh Wallace, Gen. Director Hurlburt, Mr. G. Rhoad.

Mbaruk, was in rebellion against the government. When they arrived at Rabai, a C. M. S. station, they heard Mbaruk had been there only a short time before, and that, in a conflict, thirty of his men had been killed. They set their faces like a flint toward the Nzawii hills, some two hundred and fifty miles into the interior. They came in contact with lions, rhinoseri, and elephants. Their porters deserted them; fevers laid them low; at one time all but one of the party were in bed. The Masai, another tribe, were murdering and plundering a large section of country at this time, and traveling was exceedingly perilous. This little group of godly heroes succeeded, however, in establishing their first station at Nzawii. Men, beasts, fever, the prince of darkness himself, sought to shut them out of the Nzawii Valley. God enabled them to press forward in spite of all these difficulties. He directed their steps to a peacable people, (the Akamba) in a comparatively healthy location. Here 240 miles from Mombasa, near the equator, yet 3000 feet above sea level, with a temperature that falls to 50 or 60 degrees at night, a large company of people had awaited the coming of the "Messengers of Light."

Mr. Scott writes at this time, "In humble dependence upon God we have moved steadily forward, no doubt in our blindness making many mistakes, but we ascribe praise to Him for anything that has been done which can bring glory to His name and honor to His anse." Four stations were estahlished and manned in less than ten months. He wrote, "We have had times of trial, times of blessing, times of sorrow, and times of joy. In a short time Mr. Scott was stricken with haematuria and was called up higher. The day of his death, December 4, 1896, he would not let his mother (who had joined him on the field) out of his sight. He asked her if she was ready to go with him, and when she replied "Yes, my son," he said, "I am only waiting for you." He then asked those who were standing around his bed if they had taken their hands off, and when he had the reply in the affirmative, he said, "Let us go then." "Where to, Peter?" "The eternal City."

RAW MATERIAL

Then raising his thin arms, he said, "I want the arm of the Lord Jesus around me." After these words he passed into "the presence of the King."

Testing.

Dark days for the mission followed. Two other faithful souls laid down their lives, several others left the mission, and famine closed the first three stations. Mr. Bangert remained faithfully at his post in the midst of the famine

MISSION CHURCH

and other appalling difficulties. But as it is ever true out of the darkness of almost unhearahle circumstances comes new life and blessing.

Upon the death of Peter Scott, Rev. Chas. E. Hurlburt, who was president of the Home Council, was unanimously elected General-director of the Mission. Soon the one lone worker left on the field saw other recruits coming. God had heard and answered prayer. Shortly after this Mr. Hurlhurt, speaking of God's faithfulness in the early days, says, "God heard our cry and without any appeal, save to Him, opened the way for us to go. Every inch of the journey has

been gained through prayer alone." Only a short time before this Mr. Bangart was waiting alone mid most terrible surroundings, at the very spot where now there was a company of twelve, enjoying the bright and cheery influence of home life. The work grew so rapidly that in the short period of 15 years new workers for the Africa Inland Mission were pushing on beyond British East Africa, into German East Africa, and today far into the Belgian Congo

NATIVE CHRISTIAN WEDDING

beyond Lake Albert. Most of the Mission stations are on high ground to avoid as far as possible the fevers of the lower altitudes.

Maintenance.

The A. I. M. is an Interdenominational and International body, trusting in God alone for the necessary funds for the maintenance of the work, and while faithfully teaching the duty of Christian stewardship and presenting the general needs of the mission and of the unreached fields does not present any specific needs, nor ask men or churches for money for the work. Neither do they believe in incurring debts. All monies designated by donors for particular purposes are wholly set apart to be devoted to the object designated.

Plan of Work.

The plan of the mission is to occupy new territory rather than to trench upon fields already occupied. As far as possible they establish native churches to be self-supporting, self-extending and self-governing. There are over 200 missionari s and over 300 native evangelists at the present time. The Mission has Councils in America, England, Australia and South Africa, composed of godly men who look after the interests of the work in their respective countries. It aims to promote the widest possible evangelization among the tribes of Inland Africa through white missionaries and native evangelists, and to work in territories not being occuped by other missionary societies. The mission is a faith work, missionaries being sent out as rapidly as the Lord snpplies the funds in answer to prayer.

In the region occupied by the A. I. M. there are numerous tribes as yet without a single missionary. In German East Africa the government has requested the Mission to take over 18 stations formerly manned by German workers. Twelve tribes at the northwest of Lake Albert are now open to the Gospel and scores of missionaries are needed for these. Strong, practical, spirit-filled men and women ought to be on these fields "white to the harvest."

Need.

The one great pressing need is prayer. Men and women who will spend time each day evangelizing Africa upon their knees. Prayer opens doors of opportunity, provides recruits and the means to thrust them forth and sustain them in their new labors, raises up native helpers, supplies new native workers, plants new churches and brings sufficient funds to maintain the work.

There is no question of sufficiency or efficiency when we have a company of praying people with us.

Should you desire to become a member of the circle of Intercessory missionaries of the Africa Inland Mission, or if you desire a copy of "Inland Africa", the monthly organ of the Mission, write

THE AFRICA INLAND MISSION,
256 BRIDGE STREET,
BROOKLYN, N. Y.

"Our **Interest** in missions is a mark of our **Christian Character.**

Our **Knowledge** of missions is the measure of our **Christian Attainment.**

Our **Participation** in missions is the measure of our **Christian Efficiency"**

WAITING TO HEAR

"Ethiopia shall soon stretch out her hands unto God" Psa. 68:31

"And they shall be mine, saith the Lord of Hosts, in that do when I make up my jewels." Mal. 3:17.

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THE TIME IS SHORT

Africa Inland M

"AND THAT, KNOWING THE TIME, THAT NOW IT IS HIGH TIME TO AWAKE OUT OF SLEEP: FOR NOW IS OUR SALVATION NEARER THAN WHEN WE BELIEVED. THE NIGHT IS FAR SPENT, THE DAY IS AT HAND: LET US THEREFORE CAST OFF THE WORKS OF DARKNESS, AND LET US PUT ON THE ARMOR OF LIGHT." ROMANS 13:11, 12.

THE TIME IS SHORT.

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle?

"They say unto Him, because no man hath hired us. He saith unto them, go ye also into the vineyard; and whatsoever is right, that shall ye receive." (Matt. 20:6, 7)

The householder had gone out in the early morning, that he might hire laborers; again at the sixth and ninth hour; and now at the eleventh hour of the day, going forth he found still others and set them at work, promising to them, as to the others, sure reward.

THE ELEVENTH HOUR

Had you noted that the armistice was signed the *eleventh month*, the *eleventh day* of the month, and *the eleventh hour* of the day?

The early morning hour of the testimony of the church has long gone by, the sixth and ninth hours are matters of history, perhaps dating back to the call of Cornelius (Acts 10:3), but God's clock for the world has not yet struck twelve. But will it not strike soon?

The number Eleven indicates two things. It immediately precedes the hour of midnight, and tells us of the darkness impending over the world; a darkness which, as in the time of the deliverance of Israel out of Egypt, "may be felt" (Ex. 10:21), and it also precedes the noonday light, which, like the glory which shone around Saul (Acts 9), is yet to be manifested, when,

"Out of the darkness of night,
The world rolls into light.
'Tis daybreak everywhere."

A LULL IN THE STORM

The armistice has been signed and we thank God for the breathing spell. Peace makers are about to meet, but even with their high ideals, and profound desire for the amelioration of the ills of the human race, there are conditions beyond their vision, for sin lies at the root of sorrow, and conferences at human peace tables cannot reach the real source of our troubles. God must deal with the sin question, and deal with it thoroughly, before His day can dawn; a day with no cloud to mar its beauty.

"And He shall send Jesus Christ, which before was preached unto you." (Acts 3:20)

This man, now in the glory, the Prince of Peace, disowned and rejected, He "whose right it is" to sit upon the throne of David, must come and reign; and then swords will be beaten into plowshares, and spears into pruning hooks.

The pressure on Christians, and the tension of the times through which we have been passing, have been great. The sorrows of the world through war, famine, and pestilence have been multiplied. How long the present lull will last, we cannot tell; but "THE TIME IS SHORT," and whatever is done in knowing God and His will, in yielding ourselves to Him for prayer, and for ministry, must be done quickly. Seed-time is nearly over—harvest-time, the reapers, and the sickle of judgment are near.

THE MINISTRY COMMITTED TO US

Are we keenly alive to that which God has committed to us, even "THE MINISTRY OF RECONCILIATION?" (II Cor. 5:19-20) If we have a real vision of it, how can we be at "ease in Zion," or "nourish our hearts in a day of slaughter?" (James 5:5) Will not the very stones cry out against us, and men rise in judgment to say, "No one cared for my soul?" Doing the Master's will and carrying His message to the lost should be the supereme passion of our lives.

"Why stand ye here all the day idle?" Yes, *Why, WHY, idle?* Did not the Lord Himself put us into the harvest field and promise us "wages?"

Has He been gone so long that we have lost the vision? Are our eyes so dim and our ears so dull that we catch no glimpse, hear no sound, of His return? Have church activities and humanitarian works absorbed our time and sapped our strength until there is nothing left for our Lord Himself? Have the Word of God and the working of the Holy Spirit lost their vital power in and through us?

Have mercy on thy blood-bought church, Lord, and forgive us! Bring us back to thyself and to the "Ministry of reconciliation" ere the clock strikes twelve and the days of ministry be over! The church has learned to do a hundred things, but it has largely lost touch with the Lord Himself and the one thing essential. It was a sacred trust which was committed to us. It is well if we can say with Paul, "*this one thing I do.*"

THE PRESENCE OF OUR LORD

The times are strenuous; "perilous." Many of God's children are being severely tested in spirit, soul, and body; some "beyond measure." If we are to have victory, and to overcome the wicked one, we must know and take our place in the "*heavenlies*," rather than grope on in the *earthlies*. Are

we conscious of failure, inability, impotence, defeat? And does there not come a longing to so know Jesus that we may "more than conquer through Him who loves us?" "All power in heaven and in earth," is given to Him. He has OVERCOME. (John 16:33) In the life of separation and surrender to Him, in the blood of the Lamb, and in the power of our Lord's NAME, there is victory over the enemy. It is never in ourselves. Are we well acquainted with Him?

Did you ever see hounds following on the track of a fox? When they are far away and the scent is cold, they lag in the race; but when the game is near and the scent keen, the hills echo with their eager baying.

Have we lost the keen scent and sense of the presence of our Lord? Are we worshipping afar off, preaching about Christ instead of preaching Him, keeping Christmas days, but with no knowledge of HIS PRESENCE, no living, vital touch, as those disciples had, even after His death and resurrection? Has the Gospel lost its power, prayer its reality, and are supernatural things no longer verities? He said He would not leave us orphans. "Lo, I am with you always, even to the conclusion of the age." Is He real to us, near to us, a living reality? Are we really in partnership with Him? Let us take another look, ask God to make HIS PRESENCE real, and enter into a once-forever living partnership with our Lord.

THE SECRET OF HIS INDWELLING

It is said of the ancient Egyptians that they placed a human skeleton at their banqueting table, to remind the guests of the mortality of man and the fleetness of time.

Are you reminded at this time, by any skeletons of the past, of your own failures, impotence, and sins? Death is a venerable old preacher, and he is ever on our trail. More sure even than death is the COMING OF OUR LORD,

"Who will render to every man according to his deeds. Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first and also of the Gentile." (Rom. 2:6-11) May we confess every lack and failure, cast ourselves utterly upon the mercy and grace of God through Jesus Christ, and DWELL DEEP in Him. We cannot put ourselves to death, but we can take the place where God sees us, crucified with Christ at the cross (Rom. 6:6; Gal. 2:20; Col. 3:3) and then trust the Lord Jesus to take possession and live out His own life in and through us. He can turn the wilderness into water springs, and make the desert to blossom as the rose. May we trust Him to BE THE MIRACLE, as well as to do the miracle for us? The Giver is better than the gifts.

SERVICE IN, AND WITH, HIM

In the joy of His presence, in the miracle of His indwelling and outworking, service will not be strained and forced, but spontaneous and joyful. Not fleshly activities, and church duties, but wells of water springing up within and rivers of water flowing out. Then shall we have a heart of compassion for perishing millions; then shall we have the ears of instructed ones to know how to speak a word to the weary. (Isa. 50:4)

—O. R. PALMER.

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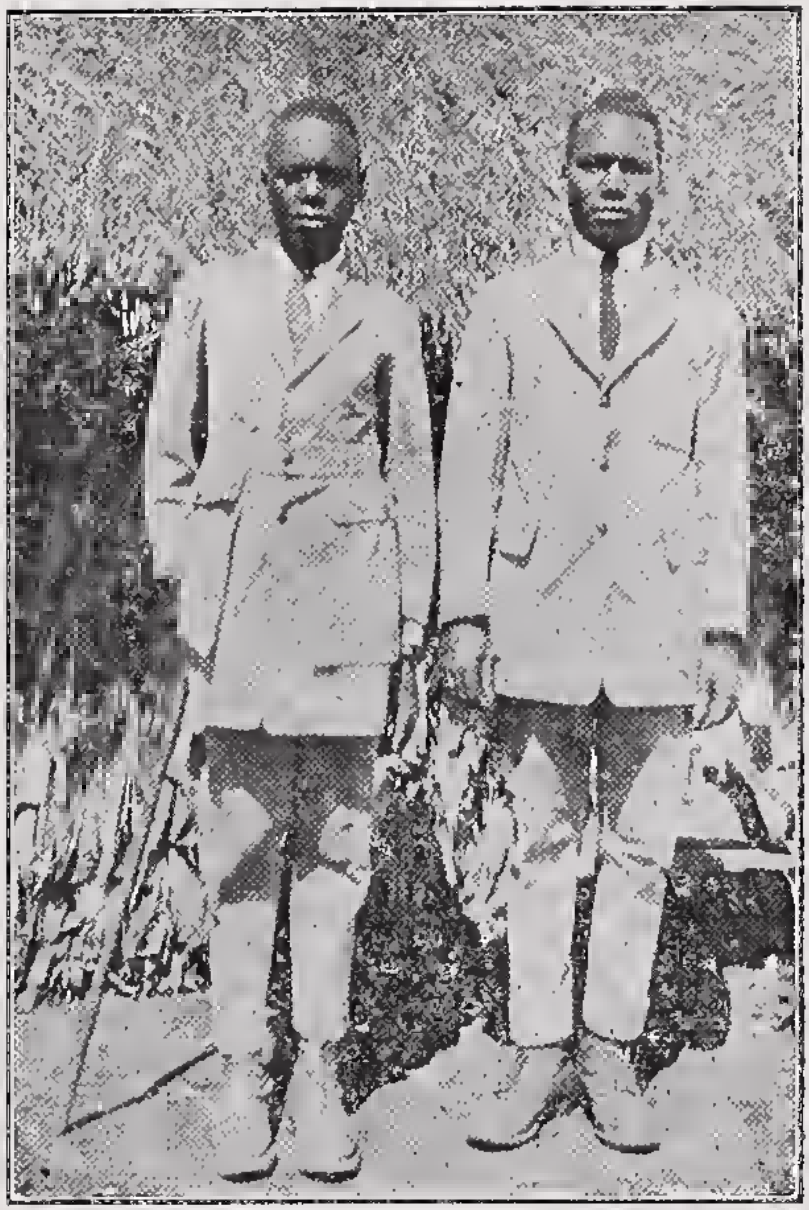
Africa Inland mission

FAM.
AFRICA

A CHALLENGE

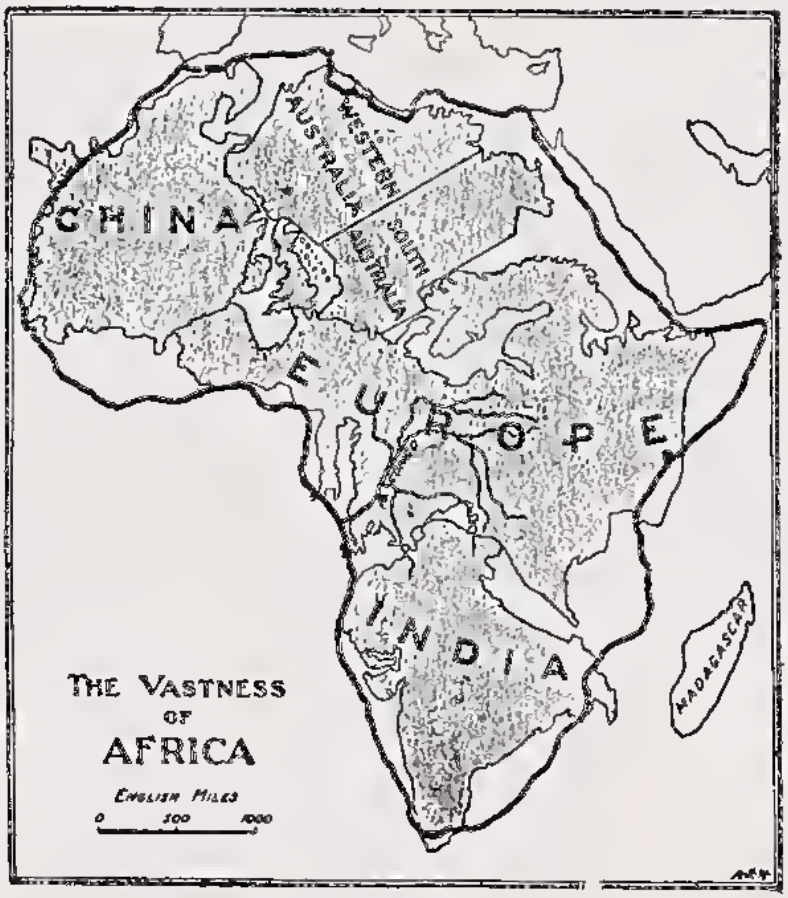
Do They Need The Gospel?



NATIVE EVANGELISTS

THE RESULT OF THE CHALLENGE ACCEPTED

AFRICA



100,000,000 unevangelized men, women and children.

700 or more tribes untouched by the Gospel.

700 or more languages not yet reduced to writing.

CAN YOU PICTURE THEM?

TRY IT.

Scattered in little villages of four or five small, round, grass-roofed huts,—on hill sides, in the valleys, amidst the forests, over a vast area as large or larger than our United States. A country with great rivers, great forests, great animals, and many other wonderful sights, scenic and otherwise.

These little huts look much like some of the small round haystacks to be seen sometimes in our own land. But they are far from being as clean. Around the whole village is a rough brush fence. Imagine this as your home, with your front yard and back yard a stock pen. Then at night-fall you and perhaps six or eight other members of your family enter your hut, after driving in twenty or thirty sheep, goats and calves through the only opening,—a door two feet wide and three feet or less high.

Home.

You have a nice smoky wood fire in the center of the hut where you cook your supper. When you are ready to retire for the night, you leave the group squatted around the fire and jump on your bunk of rough hewn boards, some two and a half feet from the mud floor,—just high enough to allow the sheep and goats room underneath. This is an excellent double-deck, or upper and lower berth arrangement. You draw some dirty greasy skins or blankets about you and are soon fast asleep. The last one to bunk sees that the door is shut tightly to prevent any wild animal molesting them. Such an elegant home! Can you imagine what the air is like?

Realities.

But such things fade into insignificance as we look upon the terrible heathen beliefs, customs, and cruel practices all about us. Your relatives and friends do not tie you down when you are sick and make long deep scratches in your naked body with a sharp knife because they are naturally or intentionally cruel—but to benefit you by opening a way by which the demons that are disturbing you may escape. They have real affection for you, and for one another. And you display affection when you give this same treatment to your little child, or any other member of your family.

And you still have this affection when the terrible fear of yourself and others for the demon of death compels you to carry out your sick mother, father, sister or child at dusk and leave them helpless and alone, though probably conscious, to face the jackals and hyenas later in the night. Must you not protect those who remain, as well as yourself, from this fearful demon? How else can you do it? Reader, are you picturing yourself as living in these conditions,—only a few of the many prevailing in Africa?

Then would you think it amounted to much, or was worth while, if some one came and told you and your friends about Jesus Christ, led you to Him and He released you from the power of Satan that caused you to suffer all these conditions? Here and there a few have been so released and saved. You may have heard the story of some. You can learn the story of others if you desire. As you put yourself in the place of each one of these, does not the Holy Spirit awaken

a desire in you to do all in your power to meet the challenge of the scores of millions still waiting to hear the message Christ sent to them nearly two thousand years ago?

"Go ye into all the world and preach the Gospel to every creature." Mark 16: 15.

The Way.

The work of the Africa Inland Mission, both at home and on the field, has been greatly blessed and extended as a direct result of earnest and definite prayer by many of its friends. We believe the greatest need of the Mission is for more such prayer workers, more closely united in more definite prayer through a greater knowledge of the work on the field.

As the first step toward meeting this need, we are asking such as feel God desires them to undertake this service to tear off the page of this folder provided for those who desire to become Prayer Stewards, sign and mail it to the Mission office.

If you do this there will be sent to you information regarding the Mission and its work, together with a little prayer chart which you can hang in your prayer chamber and be guided by it to remember in your prayers, at least once each day, the subject given for that particular day. Your prayer will go up to The Throne in unison with many others for the same object. If we all keep in such fellowship with our Lord that we may pray in the power of the Holy Spirit, have you not a vision of what wonderful results might come if we should pray for a thousand new missionaries, three hundred new stations, hundreds more of out-schools, native teachers and evangelists, thousands of new converts, and other needs? From time to time you will receive information concerning both the home and field work, showing how your prayers are being answered and giving you the information and knowledge to pray more definitely.

Having entered into this fellowship of prayer and becoming acquainted with the work of the Mission more in detail, many will find they are receiving a great blessing and much joy in seeing how they are having such a definite share in bringing the Good News of Jesus Christ to some of these millions in Africa. This personal interest in the deep needs of one part of the field, which our Lord said was the world, will surely bring a reaction upon your own life with abundant blessing; and as we have indicated above, you will occasionally be receiving information of the field. You will see the fruit of your labors by prayer, and be able to rejoice with us in the abundance of God's blessing.

The Africa Inland Mission Work

covers a vast territory extending inland from the east coast of Africa at the equator in a northwestern direction along high lands toward Lake Chad, its chief stations being situated in places which because of the altitude are unusually healthy. The station farthest inland is now about 750 to 800 miles from the coast.

As trained natives are available they may be sent to evangelize the less healthy districts where the white man cannot live and work but where the native is not affected at all. At present writing just a little over two hundred missionaries are on the rolls of the Mission, only a very few of them on furlough or expecting to be; over half of them working on the stations in the Belgian Congo, where it is nearly all new work. In this work the missionary must learn the language, reduce it to writing, become familiar with the customs and manners of the people, translate his Bible into the language, and into life, and rest on the power and Spirit of God, eventually becoming the instrument of sending the light of the Gospel into their hearts.

There are still several hundred tribes, speaking different languages, untouched by civilization and unevangelized. The challenge of Africa to you is for obedience to the command of Christ: "Go Ye," and your obedience must be according to the Divine leading to PRAY, to GO or to SEND.

For additional literature; for sample copies of "Inland Africa," the monthly organ of the Mission; for speakers, who will be supplied where and when it is possible; or for any further information address the Africa Inland Mission, 356 Bridge Street, Brooklyn, N. Y., where the executive offices of the Mission are located. Checks and money orders should be made payable to the Africa Inland Mission.

PAM.
AFRICA

The Africa Inland Mission

THE STORY OF A DAY

REDEEMED

What is Hoped For.

An interesting letter from a new missionary to a friend.

Leaflet No. 9

Dear Friend:

I CAN now say I am really settled in the work, after eleven months in the Congo. My day begins at 6 A. M., with an hour for prayer and Bible study. During this time, my servant boy goes to the village nearby and gets milk and then returns and keeps the fire going while I cook breakfast. My breakfast usually consists of porridge made from *mutama* flour. This is an entirely new brand of flour, and it is ground in an entirely new style of mill to me. *Mutama* is a small seed like kaffir corn, or sorghum seed, and my boy pounds it into flour with a wooden pestle and mortar, which I cut from a big tree.

After breakfast I assign tasks for the two other boys who work for me, and then go into the cook house with my house boy, "Bawi," and study language for an hour or so. Usually he tires out within an hour, so I can not study for more than an hour at a time; and then I go by myself and practice saying the sentences he has given me. It is slow work, and if one has not the moral stamina to hold himself to a certain standard of attainment each day, he accomplishes very little. In this need, I beg for the prayers of God's people that the Lord will not permit me to grow negligent.

At 11 A. M., I lay aside language papers and take up my tools to work, for many articles of furniture must be manufactured directly from the raw materials. The mission grounds must be improved, trees planted, gardens cared for, and other buildings erected.

NATIVE BOY WITH CHICKEN

At 2.30 P. M., I put my tools away and get dinner. After dinner, a little time for prayer and Bible study, and then the boys are gathered for school. I wish you might sit with me in front of my house one of these pleasant, cloudless evenings, with six black boys sitting on the ground in front of us while letters are written for them on my slate and they pronounce them in chorus. Following this is a period of catechismal instruction in the things of God, and a Bible story.

School is dismissed and language papers are taken up again for a half hour or more. Then there is sewing and other household duties to be looked after, for another half hour, which brings me to bedtime and good-night prayers. Such is the daily routine the Lord has given me at the present, except when I go to the villages to tell the natives about God and His Christ, and I find it a most delightful one.

Some one gave me a baseball, so I have introduced this game to the native boys after school. They take to it like a duck does to water, and now it is not necessary for me to go out with them and show them the ins and outs of the game. It would do your heart good to see these naked black boys standing at the bat, making home runs, grabbing for flies, and withal, shouting at the top of their voices, in their own language, all the commands, encouragements and remarks of a ball game. The technical terms of baseball fit into the language without the least difficulty, and they have learned it in a week or so. I only wish I could put the words of God into their own language half so quickly. May the Lord give us wisdom to make the Gospel as plain and as easy of comprehension to them as the ball game.

A few days ago, one of my work boys, "Thelu," finished his month's work. I spread out a two-yard piece of blue cloth, and placed four francs beside it, telling him to take his choice for wages. He at once chose the cloth, and with much glee started off with it; then a new thought came to him, and he returned and asked me to sew it into a shirt for him, which I was able to do during two evenings. After this I gave him a piece from a cowhide which I had used in making a bed, and he promptly returned and asked me to make him a belt like the one I had given to my house boy. I had no buckle, but managed to use a hook from a pair of trousers, so now he proudly goes about with a shirt girded at the waist with a broad cowhide belt, and is the envy of the other native boys who visit the station. After another month he will get cloth enough for a pair of trousers, and then he will belong to the "aristocracy." I have to be a teacher, big brother, mother, and master to these boys, but I hope the flock may be increased.

There are hundreds of other communities where naked black boys and girls are waiting for someone to come and do these things for them. Who is there who may read these words and will say: "I will go as a missionary as soon as the Lord opens the way;" or, "I will give of my income to send a missionary?" Above all, who will consecrate themselves definitely to pray daily the Lord of the harvest to thrust forth, maintain, and strengthen laborers for His work in Africa?

H. E. G.

Kilo, Congo Belge.

MISSIONARY EXPRESS

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Africa Inland Mission

A Kavirondo Group

His Compassion

But when He (Jesus) saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as *sheep having no shepherd.*—Matt. 9: 36.

What matter if the flesh be white,
  Or black or brown?
The dying Saviour wore for all
  The thorny crown.

Akamba Men Ready for a Dance

Do You Think They Need the Gospel?

The Africa Inland Mission

is an interdenominational Faith Mission with home Executive Councils and Advisory Boards chosen from various religious bodies. It was the plan of Peter Cameron Scott, the founder of the Mission, and those associated with him, for workers to enter Africa on the eastern coast at Mombasa and press into the interior along the line of the high hills across the equator and on to the Belgian Congo, establishing a chain of stations as far as Lake Chad and by planting stations on high ground avoid to a large extent the fevers of lower altitudes which have proven a deadly scourge to the white man. From these stations native evangelists and pastors can evangelize in lower altitudes where Europeans or Americans can not go. The stations have been located at places from 3000 to 7000 feet above the level of the sea, where with reasonable precaution white missionaries are able to carry on their work successfully.

Visiting a Native Hut

The work is of the real pioneer kind. The missionaries must get new languages from the natives word by word. They visit the people in their huts and villages; they seek in every way to overcome native prejudice; to gain the confidence of the people, and thus to prepare the ground for the Gospel.

When our first workers sailed for the Field, there were no other missionary boards occupying the districts which they entered, and none expected to in the near future. Other boards had more demands for men and money than they could supply, and these districts might have remained unreached until now had not God led these workers to the Field.

Churches are being established; portions of the Scriptures printed in the native tongue; school work carried on; native Christians trained in evangelistic work among their own people, and as far as possible the converts taught useful trades.

Central Africa is said to have more unevangelized people (50 to 75 million) than any other one spot on earth.

Our Lord's Exhortation

Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.—John 4:35-36.

An Interested and Interesting Audience

A Question of Responsibility

If thou forbear to deliver those that are ready to be slain;

If thou sayest, Behold, we knew it not,—

Doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?—Prov. 24:11-12.

Home for Native Girls at Kijabe

Have not these bright, intelligent little waifs of Africa just as much right to the Bread of Life and the Saviour's love as we? Many have already passed into a Christless eternity. Is it not our privilege and solemn responsibility before God to take the Gospel at once to those who are living?

How shall they call on Him in Whom they have not believed?

How shall they believe in Him of Whom they have not heard?

How shall they hear without a preacher?

How shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!—Rom. 10: 14, 15.

A Native Christian Wedding

These native Christians saved out of polygamy, plucked from the vices and sins of heathendom as "brands from the burning," are "living epistles"of the work and of the grace of God, which may easily be "known and read of all men."

"Where sin abounded *there* did grace much more abound."

We have been put in trust with the Gospel, which is the power of God unto salvation. If we neglect this trust we leave two-thirds of the population of the world to perish without hope. If we accept it, and the Holy Spirit kindles in us a passion of intercession for the lost, all ministry will become a holy privilege and we shall truly be "co-laborers together" with our God in this great work.

The Africa Inland Mission

was organized in 1895, and at this writing, June 1915, is manning 20 main stations besides out-stations, and has about 100 Missionaries besides native evangelists and helpers.

The present field of operation is in British East Africa, German East Africa and the Belgian Congo. The territory equals about one-fourth the area of the United States and it requires six months' time and travel to visit all the stations.

In connection with the work there are 25 schools and out-schools, 11 chapels, 1 hospital, 4 physicians, 10 dispensaries, and about 20,000 medical cases are treated annually.

There are said to be 50,000 people to each Missionary and 700 languages and dialects are not yet reduced to writing.

There are telegraph, telephone and railroad lines in various parts of Africa and steamers ply on the large rivers and lakes. The "fields are white to the harvest."

Support of the Work

While seeking to give full information to the church at large concerning Africa, its need of the Gospel, its wide-open doors, and the responsibility of Christian stewardship, the Mission does not solicit individuals to make contributions nor ask churches for collections. Its policy is to give information, but to ask God alone to lay upon the hearts of His children where and what they are to give. If individuals or churches are thus led of God to give to our work we gladly accept it as a token of His grace and answer to prayer, and use it carefully and prayerfully in His service.

All contributions are acknowledged to the donors and all gifts appear by number (not by name) in the Treasurer's report, which is published semi-annually in "Hearing and Doing," the organ of the Mission. The accounts of the Mission are audited yearly.

Sample copies of the paper and other literature will be mailed upon request. Checks and money orders should be made payable to the Africa Inland Mission and all mail addressed to 2244 N. 29th Street, Philadelphia, Pa.

The home management of the work in America and in the British Isles is in the hands of men organized as Executive Councils. Larger Advisory Councils meet with them once a year for prayer and counsel. There are also District Councils in New York, Buffalo, Chicago and Los Angeles.

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All Around Schools in *Africa*

All-Around Schools

By Janet M. Wingerd

"HODI!" the familiar African word which signifies a knocking on the door sounded outside.

I looked out to see one of my secondary school pupils, his brown face beaming above the open collar of his clean khaki shirt which, with khaki shorts, forms the school uniform.

"What now?" I asked myself, as a dozen possibilities flashed through my mind.

Perhaps this lad had written a letter to a friend and wanted to buy a stamp and an envelope. Perhaps he had heard that his father was sick and he wanted permission to go home. Perhaps the schoolroom was in need of some chalk or ink. Perhaps the native teacher needed the office keys to get one of the big wall maps for geography class, or he wanted a cloth to wash the schoolroom windows, or the glass in a dormitory lantern had broken. (In Africa, things break of themselves—without cause.) Or was it time to fill the study lamps with kerosene, or had I forgotten to measure out the boys' precious ration of sugar?

Any of these reasons could have been a daily possibility for a call, but scarcely was I prepared for the request at this time,

"Please, may I have a rope to tie a calf?"

Now, I had gone to Africa with the understanding that a missionary must be prepared to do many kinds of work, but I had not had any practical agricultural training nor animal husbandry, even though I grew up on a farm, so I had not prepared to care for calves. But I was a school teacher, and in African schools cows form a necessary part of practical school training, so if the school cow had a calf and that calf needed to be tied—

There was a catch-all box in our pantry. It contained assorted articles of doubtful usefulness, but they were things which just might be the thing we needed some time, so I searched hopefully for a rope, but in vain. I had to confront the still-cheerful pupil with an apology.

"No, I'm sorry, I don't seem to have a rope, but perhaps *Bwana*—" and I sent him in search of the station superintendent.

"At least," I said to myself, "if *Bwana* doesn't have a rope, he'll be better able to decide what to use instead of one." After all, much of a missionary's time is consumed in devising ways and means of getting along without what he does not have.

But I hear the reaction from many in the homeland: We thought you went to Africa to preach the gospel. Why are you spending your time selling stamps, measuring sugar, tying calves? We might answer in the words of I Corinthians 9: 22, "I am made all things to all men, that I by all means might save some."

Managing a boarding school in Africa presents some problems which an American school does not, but the African school is saved many more civilized problems. It is not necessary to polish mud or cement floors, nor to launder non-existing tablecloths. But it is necessary, if we wish to honor the name of the Lord, to maintain the highest possible standards in our mission schools in every way.

In Kenya Colony, the British Government has set high academic standards for African junior secondary schools, much above the standards of our corresponding junior high schools at home. Consequently, only a limited number of candidates can qualify for entrance, but those who do come are the choice of adolescent Africans. The school curriculum is rightly designed to meet an all-around need. Along with academic subjects, such as history and arithmetic, pupils are required to learn practical agriculture and animal husbandry (for Africa is primarily an agricultural land), and practical crafts, such as carpentry for boys and domestic science for girls.

In the mission school where all these things are taught, every day begins with a Bible class where, free from any Government restriction whatsoever, the missionaries or trained Christian Africans can teach God's Word. All through the school, Christian principles of living and conduct can be taught.

History classes afford a splendid opportunity for introducing Christian thinking along the line of the stormy political issues now confronting young Africa. Geography classes can be presented with Genesis I instead of Godless theories of the origin of the earth, taught, alas, in many non-Christian African schools. In classes in English, the most popular subject in the school, pupils can be introduced to the English Bible when they have progressed sufficiently far. This is a great blessing to them, for many do not yet have the Old Testament in their own languages, and they never will have in the vernaculars many of the Bible study helps available to those who know English.

The junior secondary schools springing up all over East Africa today present a great opportunity to Christian missions. There is also a great demand for senior secondary schools. The few of these which are in existence are far too small to accommodate qualified candidates who wish to enter, so that our hopes for an adequately educated ministry for the church, for Christian teachers for the future, and for educated Christian leaders of all kinds cannot be fulfilled for many years to come unless the program of schools goes forward.

The laborers are all too few to meet the demands of the abounding population. There are too few well-trained African teachers, so for some years to come, much of the teaching will have to be done by whites if it is to be done adequately.

Much prayer is needed that, as a servant of Christ gives an honest measurement of sugar, or

helps to teach better methods of agriculture, which in turn will help to prevent the frequent famine conditions, that the real purpose of his being there may be manifest, that the lessons he teaches in Bible class and Sunday school and young people's groups may become more real to his eager listeners; and that as Jesus was manifest in the washing of the disciples' feet, so His servants may glorify Him in the schools which are attracting the cream of young Africa today.

Pray that, amid the various duties, the missionary might put first things first always. Prayer is needed, too, that young people at home may be called to this ministry and that means may be provided for erecting and maintaining such schools in His name. If Christians do not seize the opportunity, the enemy will.

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THE BURNING OF THE MOMA

By O. R. Zimmerman

A VETERAN African outstation evangelist, visiting on one of the main stations, was asked to preach on Sunday morning. He began his sermon with this old Azande tale:

"Let me remind you of one of our Azande animal stories. Do you remember the story that our fathers used to tell around the campfire at night, the one about the *moma* [the leopard], the *ngafu* [a small wildcat], and the *sumba* [the woodchuck]?

"You remember that the *ngafu* and the *sumba* were friends, but they both were afraid of the *moma*, because the leopard would eat the woodchuck and would fight with the little wildcat even though they were relatives. The little animals wanted to get rid of the leopard so that they could go about their business in peace, but they were much too small to conquer him by fighting with him.

"One day the wildcat had a fine idea, so he went over to the woodchuck's home and enlisted his help. He said,

" 'Friend Woodchuck, you dig a new den, with two entrances, and be sure that the leopard doesn't see you working on it. While you are doing that, I'll gather firewood, and we'll fix Mr. Leopard permanently.'

"The woodchuck did as he was told, and the little wildcat piled firewood all around one of the entrances of the new den. Then he built a fire, a really big one, so that one could not see the entrance of the den because of the flames and the smoke.

"The wildcat knew that it was the leopard's custom to pass by that place at a certain time of day, so at that time he sat down beside the fire and began to sing a very insulting song about the leopard. The leopard came by, heard the song, and became very angry. He seized the little wildcat, and said,

" 'I've had enough of this. You're going to die. But, because we're relatives, I'll do you a favor. I'll give you your choice as to how you want to die.'

"The little wildcat pretended to be very much afraid. He said,

" 'It's true we are relatives, so it isn't right for you to kill me with your teeth and your claws. Tie my hands and feet, and throw me into this fire, and I'll die that way.'

"The leopard agreed, and the deed was done. Of course, the little wildcat didn't die. He fell right into the entrance of the woodchuck's den, and the woodchuck was waiting there to gnaw off the vines with which he had been tied. In a few seconds the little wildcat was free again, and running out of the other entrance of the den behind the leopard, he began to taunt him by saying,

" 'Ha, ha, you are not so smart after all—look, I'm free!'

"The leopard, who was very much surprised, said, 'My, that's a good trick. If you will show me how to do it, too, I will promise never to bother you again.'

"The little wildcat refused at first, but finally he agreed, saying,

" 'Of course, you'll have to let me tie your hands and feet as you tied mine. And since you're so much bigger than I am, the fire will have to be much bigger, too!'

"The leopard agreed, and a new fire was built. Of course, it was built without any hole in the middle of it. The leopard was thrown into it and died in the fire, so the little wildcat and his friend the woodchuck had peace for the rest of their lives.

"Why do you think I told you this story in church? Satan is just like the little wildcat. When we think we can get anything of value from him, we're just deceiving ourselves, because all he wants to do is to deceive us and to make sure that we end up in the big fire. When Satan offers to show us something good, we can be certain that it is just a trick."

Just an African animal story? Yes, but as the evangelist went on to tell of the wiles of Satan and the temptations that he can bring into the lives of believers, you can be sure that the point was well made, and that missionaries as well as the African Christians had a mental picture of Satan's trickery and the "big fire" behind it. Oh, that the Azande people, bound by Satan as they are, may know the freedom that can be theirs in our blessed Lord Jesus Christ!

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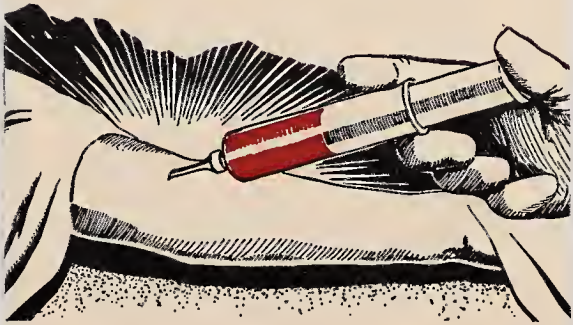
Life . . . in the *Blood*

By ARTHUR M. BARNETT, M.D.



Eighth Edition—Total 170,000

The author of this booklet, Dr. Arthur M. Barnett is a medical missionary of the Africa Inland Mission.

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Marliss Publishing Co., Harrington Park, N. J.

"LIFE...IN THE BLOOD"

By

ARTHUR M. BARNETT, M.D.

•

The Importance of the Blood from the Standpoint of a Christian Physician

•

The sterile quiet of Hackensack Hospital was suddenly disrupted on the Fourth of July by a literal flood of patients pouring in on ambulances, trucks, and cars—the result of a tragedy in a near-by town. A car at an auto-racing arena had suddenly left the track and gone ploughing into the crowd of spectators, creating panic and death and sending this stream of groaning victims to the door.

I was called immediately to the emergency room. Several other doctors were there as well. We disregarded for the moment a score of less seriously injured ones and pitted all our skill and strength against the breathless march of death on those whose wounds were most severe.

Drawings by Ramson D. Marvin.

Several were wheeled into the operating room together. We looked at the small boy. It was too late for him. He died before our eyes. We turned to the dead boy's father. Both his legs were mangled. He was dying even then from loss of blood. But we would not give him up. Feverishly we worked. A donor of blood was found in haste. We placed him on a stretcher close by the side of the dying man. An arm of each was bared and scrubbed and sterilized. I plunged a needle into the donor's arm and drew out a syringe full of rich red blood, handed it to my superior, and attached a new syringe to the needle in the vein for more. The other doctor injected the life-giving fluid into the patient's vein, syringe by syringe, watching him closely all the while. Slowly the tide seemed to turn. And then we knew he had a chance to live. Exultation was ours. We had foiled the dark dread enemy of man and saved a soul from death. Through this transfusion and others that followed, in combination with several operations and months of patient nursing, this one as good as dead was restored once more to health and usefulness.

A week or two after this incident, at a summer Bible conference, I found myself sitting at the Lord's Table, thinking of the wine representing the blood of the Lord Jesus Christ and of the bread representing His body. Suddenly it occurred to me that the blood of Christ shed on the cross of Calvary constituted the greatest blood transfusion this world has ever known. As I reflected on the subject that morning, and as I have meditated on it since that

time, I have had an increased understanding of the power in that blood.

The person of the Lord Jesus Christ is the greatest subject of the Bible. His person gives value to His shed blood. This blood is the very life of Christian faith just as the blood is the *sine qua non* of medicine. Take the blood from the body, and you have nothing left but a corpse. Take the blood of Calvary from Christianity, and you have lifeless creed instead of living faith.

> "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

DRAWING ON THE BLOOD BANK

The blood is the life of the living organism. That fact was proclaimed in the Bible many years ago. We find a statement of it in Genesis 9:4 and 6:

> "Flesh with the life thereof, *which is the blood thereof*, shall ye not eat . . . Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

Several other similar passages might be cited in this connection. But it is only in comparatively recent years that our scientists have discovered this fact and pronounced it to be literally and absolutely true. Especially has it been demonstrated in medical science.

Not only is blood the life of each individual as it flows in his own arteries and veins, but blood that is given as a transfusion constitutes one of the finest, if not *the* finest, cure for many diseases. There is scarcely a disease for which transfusions are not given. A graph of the number of transfusions given in a recent three years in the hospital in which I worked would show the increase on a practically perpendicular line, so important has the blood transfusion become in modern medicine.

The Russians have found lately that blood, if properly stored, can be kept in good condition after it has been removed from the body. They have formed blood banks where they store blood taken from volunteers or taken immediately from people who have met an accidental death. They are putting it away in ice-boxes and can always use it at a moment's notice. The big hospitals of America also are now operating blood banks. When a patient needs an emergency transfusion, it is no longer necessary to search for a donor. The blood needed for that purpose is simply taken from the blood bank. The part these blood banks are playing in modern war surgery is amazing. During a recent trip through Canada, I saw everywhere, along the highways and in shop windows, Red Cross placards calling for three thousand donors who would give their blood to banks for the use of wounded soldiers overseas. But why is blood so important in medicine, and what is the connection between this and blood as it is mentioned throughout the Bible?

Not long ago, it was discovered that every living organism is made up, not merely of limbs and organs, but that it is built of minute living cells, each individual cell a unit in itself. The human body, for example, is composed of billions of cells, a different variety for each separate organ. These individual cells of our bodies are dependent upon the blood each moment of their existence. They could not possibly live without the blood. The blood itself we have come to consider as a very mobile organ—not just so much red liquid but a remarkably mobile organ. It is the fastest moving organ that the body possesses, for it travels with great rapidity to the place where it is needed.

Blood has both a liquid and a solid content. The latter is made up in part of a cellular element—white and red cells. About 5,000,000 red and about 5,000 white cells are contained in one cubic millimeter of blood. Considering that a normal body has six to seven quarts of blood, one might calculate the tremendous number of red and white cells which we have in our systems. The life of a red cell is only about two weeks, so much of our food goes for the building up of new red cells.

The red cell carries a chemical compound called hemoglobin. This, as it passes through the lungs in the red cells, hooks on to the oxygen very lightly. Then it travels post haste to the various body cells to drop its precious load, for the cells require oxygen every minute of our lives. This oxygen supply is the most urgent requirement of our bodies. We cannot

live without air. If you can hold your breath for three or four minutes, you are doing well; but you cannot do it much longer than that if you care to keep on living.

THE ELEMENT OF LIFE

What has this physiological discussion to do with our relationship to God? We are told in the first and second chapters of Genesis that, when God made Adam, He made him in His own image; then He breathed into him the breath of life, and man became a living soul. God gave man the breath of life; but man sinned, and then he died. The God-given breath was gone. In our physical bodies, we cannot appropriate any breath whatsoever unless we do so through our blood. So also in the spiritual realm, we can partake of no spiritual life whatsoever unless we do so through the precious blood of the Lord Jesus Christ. He Himself said, when He was here on earth:

> "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

However, as it is the duty of the individual body cells to appropriate from the blood the oxygen which they need, so also it is the responsibility of each person in this world to apply the blood of our Lord to his own soul that he may receive the breath of life.

Now let us consider the liquid content of the blood. Next in importance to oxygen is the

body's requirement of water. It is impossible for a human being to do without water for more than three or four days. Most of us do not know the meaning of real thirst. But sometimes I have seen it in patients who were unable to retain water. It is a horrible thing to see any one who needs water and yet who cannot get it. But every drop of water that travels to the individual cells of our bodies must travel through our blood. We drink the water; it goes down into our stomachs; then it is absorbed into the blood stream, which carries it out to every living cell.

In the New Testament, we read of how our Lord sat at the edge of Jacob's well and talked to the woman of Samaria. His message to her sin-burdened soul was this:

> "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Again, on the last great day of the Jewish Feast of Tabernacles, our Lord stood in the midst of the festive throng and cried;

> "If any man thirst, let him come unto me, and drink" (John 7:37).

When Jesus Christ made that momentous proclamation, had He not been looking forward to the shedding of His own blood—I say this reverently—He would have been proclaiming a lie, for sinners could not have obtained the water of life except through the blood that was spilled at Calvary. The Saviour's offer would have been in vain, for water must come through the blood.

The third important requirement of the body is food. A person can get along without food a little longer than he can get along without air or water. Occasionally some have abstained from food for forty days, as our Lord did, but to fast much longer than that would be impossible. The individual cells in the body would shrivel and die. We must have food to sustain life.

When food is taken into our bodies, it is digested and absorbed through the intestinal tract, then carried through the blood stream to the individual cells. No benefit is derived from the food you eat until it has passed through the blood to the cells of your body that need it. Our Lord said to the crowds by Galilee's shore:

> "I am the bread of life: he that cometh to me shall never hunger" (John 6:35).

Through the shed blood, we obtain that breath of life which transforms us into new beings in Jesus Christ our Lord. Through the same blood, we receive the supply of living water in our souls. And through that blood stream, too, we feed upon the bread of life.

THE UNIVERSAL DONOR

But modern research has made other findings about blood. Much experimenting was required to ascertain whether or not blood could be transferred from one person to another. Then in an empirical way, it came to light that human blood

falls into four main classifications. These are known as Type I, Type II, Type III, and Type IV. No person can receive blood from another person unless the two types of blood coincide. For instance, if a Type III patient were given a transfusion of Type II blood, he would go into convulsions and die a horrible death. Therefore, Type II blood must be given to a Type II person, Type III blood to a Type III person, and Type I blood to a Type I person. However, Type IV is different from the other three types. A person who has Type IV blood is called a universal donor. He can give blood to any person—that is, to almost any person, for there are a few patients who cannot take even Type IV—but he himself can receive blood only from another person of Type IV.

Let us apply these findings also to the blood of the Lord Jesus Christ. When God looked up and down the world to see if there was any person perfect before Him, He found that there was none. Then He looked upon His only begotten Son and saw in Him one who could and would become the Universal Donor to the world. The blood of His Son was sufficient to cover the sin of every individual in the world. No other one could have donated blood that would suffice. There was—and is—only one Universal Donor; and I am glad there is only one, the Lord Jesus Christ.

Whenever I give a blood transfusion, I think of the willingness of the donor to give his blood. Often, when the call is issued, at least a dozen people respond, but sometimes a

donor's blood does not match the blood of the patient, and his offer must be refused. Yet, when it does match, the volunteer is really happy. I have thought of how willingly the Lord laid down His life and stored the bank to its capacity with His blood. Now it is there and may be received for the asking. I have never known a patient to refuse a transfusion, yet according to law, he or his relatives must sign papers to the effect that he will take the blood. But there is no hesitancy. Instead, patients will be urgent because they have heard about the effectiveness of a transfusion.

No transfusion that a doctor can give is endowed with potency to put life into a person who is already in the morgue. The patient must have left at least a spark of life. But the power of the blood of Christ is such that it takes a man who is dead in trespasses and sins, and as the healing power of that blood flows in, it transforms the dead person into a new and living creature—alive in Christ for all eternity. That blood holds the power of resurrection. How utterly foolish is the man who would refuse such a transfusion!

I have heard the oft-repeated statement that the blood of Christ was just as efficacious flowing in His veins as it was when it flowed from His side on the cross of Calvary. That is utter nonsense. How foolish would be the doctor who would lay the blood-donor on a stretcher beside the patient and say: "Your blood is doing the patient good. We shall just stand by to see how long it does." What foolishness! As long as the blood is in the donor's veins, it

cannot help the patient. Certainly "life . . . is in the blood," but the divine ordinance is this: "I have given it to you *upon the altar* to make an atonement for your souls" (Lev. 17:11). The blood must be drained from the sacrificial victim's veins before it can be poured upon the altar to make atonement for the soul. "This cup," said our Lord on the eve of offering up Himself, "is the new testament in *my blood, which is shed for you*" (Luke 22:20).

MECHANISM FOR DEFENSE

We appropriate the blood of the altar by an initial act of believing. After that, we enter into a continuous moment-by-moment dependence upon it throughout our Christian lives. That is why Christ's blood is doubly precious to us as Christians. In this respect, there is another remarkable fact about the blood. It possesses a marvelous defense mechanism in which the white cells play an important part. The white cells are little soldiers that travel at a moment's notice to any point of the body where they are needed. If you get a cut or a burn on your arm or leg, these cells hasten to the spot and set up a wall of defense to overcome the germs as they try to find entrance into the body. In addition to the white cells, the liquid portion of the blood contains a variety of immune bodies to combat each individual disease. That is why it is possible to give such inoculations as smallpox

vaccine. Their purpose is to stimulate the body in the production of immune bodies that will fight the smallpox germ. Typhoid vaccine stimulates the production of immune bodies that lay siege to typhoid germs.

I believe that, when God created man and placed him in the Garden of Eden, man had a perfect physical defense mechanism, for he was not subject to any being but God Himself. God made him to have dominion over all the animals and creeping things and every inferior order of created being. He was to give them names and to rule over them. But when man fell, instead of having dominion, he became subject to such infinitesimal animals that many of them man has not yet seen even under a high-powered microscope. For man falls before the invisible smallpox germ. I believe that God gave to Adam such a perfect defense mechanism that he could overcome all disease. That is one reason why Adam, as he came from the hand of God before the fall, could not have died.

It may be that in the millennial age God will again restore to us such a mechanism of defense against disease. But, imperfect as may be the blood defense of the human body now, I know that the blood shed at the cross of Calvary has the perfect defense mechanism for every temptation that can come to a child of God. We claim the victory of that blood, and can rest assured that the immune bodies will be sent up to overcome the evil in every attack which can be launched against us.

My dear mother spoke constantly of the blood

of Christ. She would mention it so frequently in her prayers that sometimes my heart would raise the question, "Why do you have to mention the blood so many times?" But since I have come to understand more fully the importance and preciousness of the blood of Christ, I have thought, instead, "Mother, you never mentioned it enough."

A right evaluation of the blood has changed my way of praying. It has also changed my conception of living the Christian life, for I have found in that all-powerful blood of my Lord such a perfect defense mechanism that there is no excuse for me to fall. I come into the presence of God through that blood. I may claim the power of that blood for victory over every sin, moment by moment, each day of my life.

The blood is the very essence of the gospel message. Apart from it, there is no breath of life, no living water, no bread of heaven on which to feed, no defense to meet Satanic wiles. If you have never appropriated this divine blood transfusion, you have only to confess your need to Him in genuine repentance and faith, and the Christ of Calvary's cross will apply His cleansing blood to you, for the blood is on the altar, to make atonement for your soul. And you, dear Christian, when you partake again of the Lord's Supper, let your meditation be freshly blessed by a new understanding of the gift you received when the divine Universal Donor gave His blood for you—for "the life . . . is in the blood."

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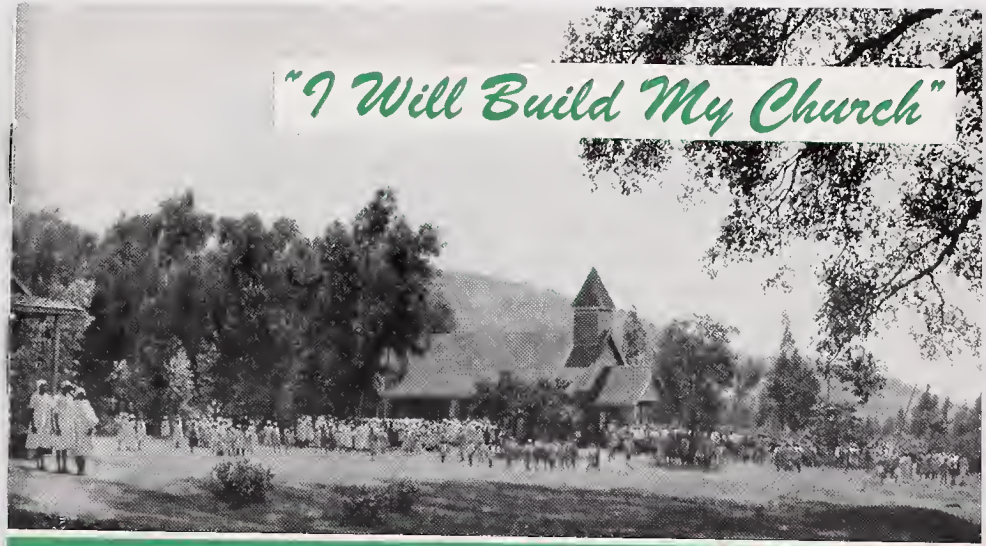
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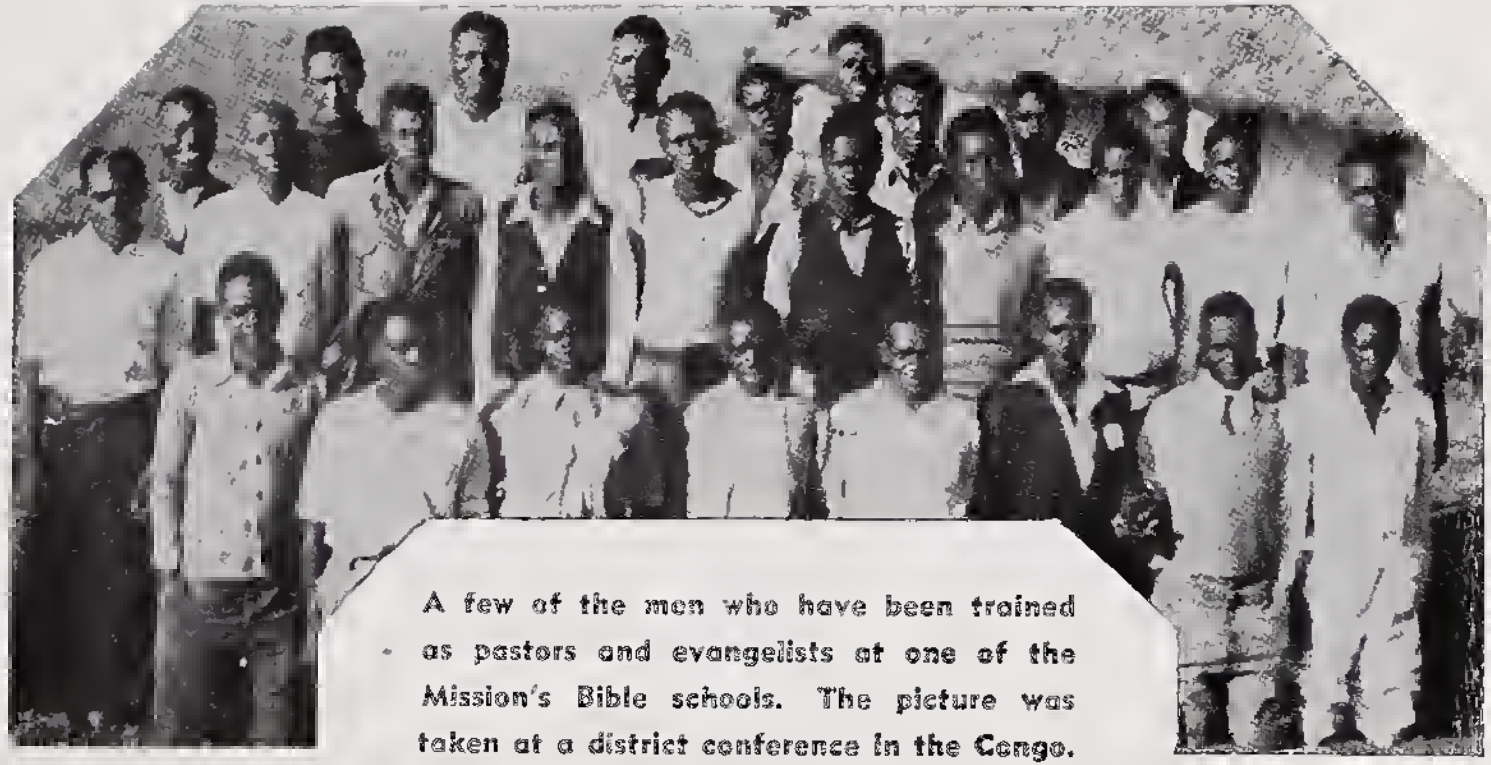

A few of the men who have been trained as pastors and evangelists at one of the Mission's Bible schools. The picture was taken at a district conference in the Congo.

"I Will Build My Church"

LONG ago, when a humble fisherman announced his faith in Jesus of Nazareth by saying, "Thou art the Christ, the Son of the living God," his Lord declared, "Upon this rock I will build my church." From the deepest shadows of the Dark Continent that confession has come forth again—not once, but thousands of times—on the lips of men and women whose pagan life was ruled by fear and sin and sorrow and cruelty. With these, "as lively stones," the church is being built.

There are many who visualize only that place of missionary activity which is concerned with bringing heathen souls to the place of making that confession from the heart. Yet Paul, the great missionary of his age, spoke of "that which cometh upon me daily, the care of all the churches." So it is with the missionary of today. A second and equally important phase of his ministry is that of nurturing new-born souls and leading the infant church on to maturity. It is a task which takes patience and understanding coupled with wisdom from above and a pouring out of the heart in prayer until Christ be formed in those who have come out of the bondage of

A humble village chapel

heathenism and opened their hearts to the lordship of the One who has redeemed them. The new birth is the starting point for such a ministry.

The Born-again One in His New Sphere of Life

A heathen man affirms his faith in Christ. He begins to adjust his life to that faith. This means a complete break with heathenism. The first step which he takes may be to burn his fetishes and destroy his spirit houses. He ceases to worship the demons or ancestral spirits or to take part in the degrading or immoral customs of his tribe. If he has plural wives, it may take time to straighten out his family affairs to the glory of God. He is ignorant equally of the privileges and responsibilities of the Christian life, so he enrolls in a catechumen class for instruction. Probably he attends school also, for he will obtain

little spiritual food until he can read for himself such portions of the Word of God as are available. At the end of two years, if his life gives evidence of genuine conversion, he becomes a candidate for baptism and full church membership. In the meantime, he may have found some of the by-products of Christianity, such as cleanliness, clothing, and better living conditions, and he may have passed through fiery trials of persecution by his clan.

Fellowship of the Saints and Shepherds of the Flock

Whether in the large congregation of the station church or among the handful of believers at some outpost far from the beaten path, the fellowship of the saints is sweet. They gather on the Lord's day or at the mid-week prayer time to search the Scriptures, to share each other's joy and woe, and unitedly to present their petitions at the throne of grace. The tried and faithful are heartened by the presence in their midst of new believers, while the youngest catechumen is strengthened by his contact with older Christians.

There are big occasions, long looked forward to, when Christians from entire tribes or districts come together for conferences of several days—days of rich feast-

ing on the Word, marked often by a deep moving of the Holy Spirit upon the hearts of God's children, the restoration of the wayward, and the inspiration of belonging to so great a company of redeemed ones. Smaller meetings there are, weekly or monthly, on many of the stations, just for women or young people, to help them in their Christian lives or to draw them out in service. Some whose spiritual sense is keen are drawn together to pour out their souls in intercession, not alone for the lost, but for the heart-need of the church and the restoration of backsliders. And who has listened to the hymns at dusk or dawn that come from here and there on the plains or hills, and not praised God for the Christian homes from which the hymns were coming? Rare is the Christian home in Africa which does not have its daily family worship.

In the hundreds of bush chapels, the leaders of all the services are the teacher-evangelists, pastors, and elders, whom God has raised up from among their brethren to help in shepherding the flock. They are taking an increasingly prominent part in the station churches and the planning and addressing of the large conferences as well. Many of them are graduates of the Mission's several Bible training schools, located at central points in each of the fields and ministering to students of all tribes. These are a vital factor in the development of the church in Africa.

Laying by as the Lord Hath Prospered

Some of the "tithes and offerings" which come into the "storehouse" of a church in Central Africa might provoke a smile of amusement from the uninitiate. Shillings and francs and *sentis* and *makutas* there are from those who have opportunity to earn money. But the offering may consist of eggs or fish or garden produce, or it may be the kind that crows or cackles or bleats, for the people are taught their responsibility to give from the time of their conversion and tithing is the custom of the African church. The offerings of food and livestock may be given to help support the pastors and evangelists, or they may be sold and the proceeds go into the church "bag." It is not uncommon for congregations to take special offerings at the Christmas season to be used in the Lord's work outside their own immediate

The waters of baptism

circle. Not infrequently gifts have been sent to the British and Foreign Bible Society in appreciation of what it has done to make possible the printing of the Scriptures in the languages of Africa.

Since 1930 the African Inland Mission has accepted no funds from the homeland for the support of specific evangelists. Gifts from native Christians have supported them. Chapels, too, have been provided largely through native contributions of labor, materials, and cash. This application of the indigenous principle has proved to be of untold spiritual blessing.

Set aloft like a lighthouse on a hill, this chapel enjoys a visit from the missionary.

A church building on one of the main stations

Structure of the African Church Organization

For many years the believers have had their own officers within the local assembly or mission district, and there has been a growing sense of responsibility on the part of these and the evangelists and pastors who have shared the work, yet only recently has the church as a whole been formally organized. Tanganyika was the first to take this step, in 1939. Since then the Congo and Kenya fields have done so also. The African church has passed out of its childhood. It might be likened now to the adolescent, full of life

and promise, able to make most of its own decisions, but still in need of guidance from a more experienced hand and the understanding counsel the missionary can give.

The organization of each field is complete within itself. There are a few variations in the structure, but the general plan is the same. The responsibility for the local congregation rests with elders and deacons chosen according to the Scriptural standard as set forth in First Timothy three and Titus one to work with the evangelist or pastor. These local groups, small and large, are headed up by a central district church, usually the one on the mission station. The size of the churches, distances between stations, and local language groups have affected the organization. In one field a regional council comes between the district church and the central council, which is composed of representatives from the entire field. Other fields have not found it necessary to have the intermediate council. Missionaries are appointed to form part of the membership of the councils.

The highest council deals with major matters of church policy, licensing of and ordaining of pastors, reviewing of Bible school curricula, and other affairs of a general nature. Most of the discipline is taken care of by the local elders or the central church. As a rule, church discipline is strict and those who engage in questionable practices are called before the elders. In many cases the guilty party is

barred from the Lord's Table until he shows evidence of repentance. Such measures are necessary to preserve the purity of the church, for inducements to backsliding are many. With the exception of some of the younger generation who have been born into Christian homes, the believer has a background utterly lacking in decency and morals. Pressure is brought to bear on him by heathen relatives to resort to witchcraft in the emergencies of his life, especially in times of sickness and death. For the women, it takes courage to stand out against the pagan rites in which they are expected to take part when they give birth to children. But the gospel is the power of God unto a complete salvation, and many are the triumphs over the bondage of age-old custom, sin, and superstition.

Saved to Serve — the African Church at Work

In this African church, so lately come out of heathenism, it is a remarkable fact that at least seventy-five per cent of its members are active in taking the gospel to others in their vicinity. Sunday after Sunday they go out in groups witnessing in the villages and preaching the Christ who has set them free. Some spend their week ends in distant places giving out the Word. This is true especially of students

and teachers. From the older churches young men and couples are going to other tribes, where they must become adjusted to another manner of life, different food, and even another climate in some instances, even as the British or American missionaries must do. They know the loneliness of laboring in a strange land far from family or friends. One Congo church not only has sent but is supporting several such native missionary couples. It is a testimony to the power of the gospel that in most cases the tribes to which these young people have gone are despised by or traditional enemies of their home tribes.

Some of the believers at the Nzawi outchapel, which is built on the site of the first A. I. M. station.

The Missionary's Opportunity with the African Church

Some may ask, in the light of this progress: What is the misisonary's relation to the present-day African church? His is a greater responsibility of leadership than ever before, not only as a counselor, but as an example, as one to say to his dusky brethren not, "Go ye," but, "Let us go," as together they look on the unreaped harvest field, the areas still waiting for a gospel witness.

Out in the bush are thousands of Christians true to their Lord, but sadly lacking in solid Bible teaching. Many groups of saved people are listening almost exclusively to messages of an evangelistic nature Sunday after Sunday because their African leaders have not had sufficient Bible training themselves to lead their people on into the depths of the riches that are contained in the Word. There is unlimited opportunity for an unlimited number of missionaries to whom God has given a gift of opening up the Word to engage in a Bible teaching ministry among the outchapels or in the training of leaders for a similar ministry. Added to this is the dire need for those who will translate into the languages of the people the Bible commentaries and devotional books which are lacking in their entirety. The opportunity throws out a challenge that is not to be neglected.

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The Logo Story of God's Gifts

The Logo Story of God's Gifts

By O. R. Zimmermann

"LONG, long ago, when God made man," say the elders of the Logo tribe, "He wanted to give to man some gifts in order to help him. After long and careful thought, finally He chose four gifts which He believed would help man more than any other things could help him. These four gifts were fire, a hoe, eternal life, and a magic sling. The magic sling would cause a garden to spring up, already prepared, reaching to the point where the stone from the sling would come to earth.

"When God looked for messengers to take these gifts to man, He found only two of them to go, a frog and a toad. He gave the first two gifts, the fire and the hoe, to the frog. The last two gifts, the magic sling and eternal life, He gave to the toad.

"As the frog and the toad journeyed together to find man and to present to him these gifts, they came to the edge of a river. The river was very wide and swift. The frog, because he was used to the water, was able to get across the river without any difficulty. But the toad, being a land creature, was carried far down the stream and lost when he tried to cross the river. Thus it is that man knows the fire and the hoe, but the magic garden and eternal life have passed forever out of his reach."

This story, which is a part of the folklore of the Logo tribe handed down from generation to generation, was known long before the white man ever reached this part of Africa. What a challenge comes to us as Christians when we think of the utter hopelessness that is reflected in it! Although fire and hoe are useful and even indispensable in the life of man, one cannot forget the meaning behind them—the symbolism of judgment and labor. Fire speaks to our hearts of God's judgment on all unbelievers because of sin. The hoe speaks of God's sentence of punishment upon Adam:

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:17-19).

If you could see the African as I have seen him, bent over his hoe for hours on end, his ebony skin glistening with perspiration under the tropical sun, you would realize even more vividly the reality of that sentence upon all of Adam's sons, whether they be black or white. Without a knowledge of God, the picture is hopeless, with the magic garden and eternal life forever beyond reach, and nothing for which to live except the responsibilities of the field and of the village.

It is our great privilege as missionaries to tell these people that the lost gifts of God are not forever beyond their reach; that through faith in Christ we can have eternal life, peace in the midst of trials, and the certainty of reaching that land which is far better than the ancient garden of Eden. If He should call you to give the message of life and of hope in some far-off place, would you heed the call, or would the message be lost again because of the failure of the messenger?

AFRICA INLAND MISSION

Founded in 1895 by Peter Cameron Scott

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746 Pape Avenue, Toronto 6, Canada

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Member of I. F. M. A.

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Some Have Gone Forth

G. E. T.

Some have gone forth far from loved ones and home,
Leaving their all for His service alone,
Counting the gain of this world only dross,
Seeking no glory aave that of His cross.

Some have gone forth into darkness ao dense,
Darkness that crushes, a darkness intense,
There in far lands where their Lord is not known,
Gladly to work for His glory alone.

Some have gone forth with the story so old,
Reaping a harvest more precious than gold.
Are you, too, faithfully doing your share,
Helping together hy gifts and hy prayer?

Some have gone forth, hut so many remain
Safely at home other honors to gain.
Millions of lost ones who never have heard,
Few, oh so few to go forth with His word.

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Needs In Our Fields

	Kenya	*Congo F.E.A. Uganda*	*Tanganyika*	*Sudan*
TEACHERS				
Certificated	15	30	9	4
TEACHER TRAINING	2	7	3	
BIBLE SCHOOLS	16	2	1	
WHITE SCHOOLS	7	3	1	
INDUSTRIAL		2		
MEDICAL				
Doctors	4	4	1	
Pathologist			1	
Laboratory Technician		1		
Nurses	8	16	6	
GIRLS' WORKERS	4	13		2
BUILDERS	2	2	2	1
PRINTERS	1	1		
GENERAL	42	43	28	
Pastors				
Women's Work				
Evangelists				
Homemakers				

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"SCHOOL DAYS"

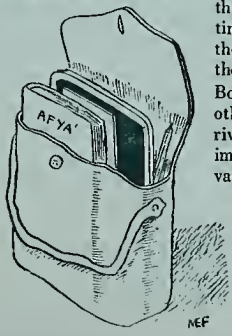
in Rethy Academy for Missionaries' Children Belgian Congo

Soon after the first bell rang, a boy with sparkling eyes skipped into the room. "Miss Kuhnle, would you like some fried flying ants? I have lots of them." Immediately another boy was proffering some from his store and adding, "I have more in my pocket." Smiling, teacher accepted some and thought of the strange apple-polishing that was done in Congo.

But that is only one of the differences in a school in Congo. In a few days school will start. Shall we accompany Bob and discover some of the other variations?

Perhaps two days before opening day Bob climbs in the back of a truck heading for Rethy. His father is driving this time, so he doesn't have to say all of his farewells yet. Others in the truck have had to say "good bye" to their parents, knowing that they would probably not see them for three months, that there are no telephones, and that mail comes but once a week.

The roads are very dusty if it is dry season, and muddy —often with holes—if it is rainy season. Bob will probably arrive with a sunburn or windburn after hours of riding in the back of the truck. However, you can see that the children have a good time as they travel. Sometimes they even see animals along the road.



Bob is happy to see all the other children when he arrives at the dormitory. Any improvements made during vacation he notices right away. Soon he and his pals are noisily comparing notes on their vacation hunting trips.

The next morning at the usual time the school bell rings. The half block to

school is flanked on both sides by fenced-in pasture that looka much the same day after day. But Bob notices a new calf in the corral, and calls out the news to all the others.

The school subjects, as Bob assures a boy who writes, are the same as those taught in the United States. There aren't any public libraries, science or art museums, nor even any gymnasium. Bob learns much about nature on his hunting trips and safaris; there is lots of room outside for him to play.

Three-thirty finally arrives. Bob dashes outdoors to play with the other boys until supper. After that there is an hour of study hall before bed. Is it always just that? There is no radio, and the nearest store is twenty-five miles away, so the dormitory staff and teachers try to add variety. One teacher is helping Bob with some woodwork. Another gives him music lessons (though he doesn't always enjoy practicing). The mid-term picnic each term is traditional. A missionary from another station coming to show sound-moving pictures is a real treat. But the event that Bob is most excited about is the trip (for the whole school) to Nioka where there are two stores. No, there aren't any soft drinks or ice cream cones there, but Bob is just as happy with a can of sweetened condensed milk.

As you see, school is very different out here. Just as at home, though, we rejoice in the Lord's working in the hearts of children. This last term a very capable seventh grade girl yielded her life to the Lord. Her parents are non-Christian settlers. Pray, therefore, that she may be a real witness to them and that they may in no way hinder her from following the Lord.

(From a letter by Miss Evelyn Kuhnle)

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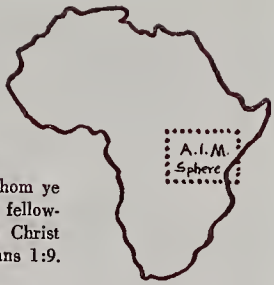
PRAISE AND PRAYER LETTER

April-May, 1953



"God is faithful, by whom ye were called under the fellowship of his Son Jesus Christ our Lord." I Corinthians 1:9.

Praise That God has enabled the missionaries to nearly complete the building of Victoria Academy at Nasa, Tanganyika Territory. This Academy will be used for the teaching of missionaries' children.

Pray The Lord to supply a couple to be homemakers and a teacher for the children of Victoria Academy. It is hoped it may be opened for the September term this year.

Praise For three men and three women who are forming a nucleus of believers at Asembo, Kenya.

Pray For God's continued leading and working in the Asembo area.

Praise For the arrival of the Bible in the Union Version of Swahili.

Pray That a contemplated weekend ministry in strategic outschool centers in the Tanganyika field might glorify the Lord.

Praise For the four presses of the Mission as they publish literature for the use of the African Christians.

Pray For wisdom in the work of literature and that more may be gotten into the hands of the Africans.

Praise For the large number of people reached for Christ through the medical work. At Kasengu Station, Congo, alone, some 1,800 heard the word everyday they came for medicine.

Pray For the need of more workers to lighten the many burdens of the work on all our fields.

Praise For the more than 400 people who accepted Christ in the District of Dungu, Congo Belge, during the past year.

Pray For the reading classes in many places in the District of Dungu Station, as they are started to teach the women to read. They desire so much to read the Word for themselves.

Praise For one of the branch churches of the Kyome Station in Kenya, where over a thousand souls professed the Lord Jesus in 1952.

Pray For the 19 students who are enrolled in the Kyome Station Bible School.

Urgent Prayer Requests

- For needed secretarial workers for the Headquarters. This is an important phase of the work of the Mission.
- For the two teachers for Tanganyika who are looking to the Lord to make it possible for them to take the London Course in the fall of this year.
- For the acute need of educational workers in all fields.

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What is Evangelism?

By Lucilda A. Newton

What does the term "evangelism" mean? On the surface, it might seem to mean merely the seed-sowing and the sprouting of that seed into life in hearts. However, it was the sprouted seed in the parable of the sower which withered and was choked by riches. You may plough up a garden and you may prepare it carefully for the seed. You may sow the seed and watch it as it pushes up through the earth, a sign of life. But unless you are on hand to deal with the weeds as they too arise, the weeds eventually take over your growing plants, and they will rob you of a harvest.

So likewise evangelism, meaning merely the preaching of the gospel until professions of faith in Jesus Christ are made, leaves room for the harvest thus gained to be taken over by the obnoxious weeds of former customs and paganism, and thus, much that was gained may be ruined. Evangelism,

What is Evangelism?

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So likewise evangelism, meaning merely the preaching of the gospel until professions of faith in Jesus Christ are made, leaves room for the harvest thus gained to be taken over by the obnoxious weeds of former customs and paganism, and thus, much that was gained may be ruined. Evangelism,

to be truly an enduring work, must necessarily include also the building up and establishing of the souls that have been won to the Lord during the time of seed-sowing.

Much mission work in this present day seems to be discouraging at times. There is so much red tape to be dealt with—days that must be spent in making of reports that are required by the Government and in the keeping of the various forms of institutional work up to standard. Is this the work of a missionary who has been sent to evangelize? On the surface, it would seem that the answer is, "No." But calmer reflection may produce a different answer.

The African boy or girl professing faith in Jesus Christ thereby rightly separates himself from much of his tribal life. The native dance is taboo. Likewise are the beer drinks. Likewise are the songs with which he has been familiar since infancy. Likewise are the talk-fests of boys and girls where the subjects discussed are unworthy of one who bears the name of Christ.

All that is left to these young people who have become Christians is eating, sleeping, and working. In fact, even fellowship in some of the work must be foregone should it mean working on the Lord's day or working on a community project where it must be accompanied by the old pagan dance or songs. Shall a young day-old believer be cast back into these surroundings, cut off from all of the past which constitutes African social life, but with nothing to fill that great vacuum?

To a great extent the mission school (in spite of much red tape) fills this void for the average Christian boy or girl in Africa. For them, its "futiball" and other games replace the dance. Its choirs and singing classes replace the heathen songs. Its Christian fellowship more than offsets the old talk-fests. And its fascinating studies fill the waking hours with interest even when the students have returned to their homes for the night.

Likewise the medical work is becoming more and more fettered with red tape. Can the medical missionary still be an evangelist, sowing the seed and building up Christians? Africa is still the land of disease, and death stalks along the little winding paths and into the mud homes. A frantic mother picks up her ailing child—she has done what she can with the witch doctor and there remains only the mission hospital. Help is given there, the little one recovers, and a heathen heart is made soft and responsive to the gospel story told to the mother in the examination room while the child is being cared for.

But more than that, in the evangelism of establishing and building up the Christian, there is a great ministry. Government hospitals and dispensaries are few and far between. A Christian becomes ill. To do nothing courts death. But where shall he go for help? Since becoming a Christian, he cannot very well consider consulting the witch doctor any more.

If a Government hospital is near, the solution to the problem is very simple. But if such a dispensary is not near, shall the Christian compromise and seek his native medicine which so often is accompanied by heathen worship—or shall he just "grin and bear it"? The mission dispensary or the mission hosptial provides for such a one help in Jesus' name, and the name of One whom he has accepted as his Lord and Saviour—and the babe in Christ realizes that "all things in Jesus I find."

To whom shall a Christian mother go in the hour of her confinement? Surely she must not go to the heathen grandmothers, because of whose cruel mercies many babies and mothers perish. Government dispensaries are not equipped nor are their dispensers taught for such a ministry. There is only the missionary and the mission hospital where somehow mothers and their babes come through the ordeal of birth alive and well, giving praise to the Lord.

In every phase of mission work, changes are taking place due to increasing Government regulation. Nevertheless, to the missionary who has set his course, having determined in his heart that his shall be a spiritual ministry, neither restrictions nor regulations can prevent the going forth of the Word of Life nor the establishing of the young Christian in the ways of God. This is true because "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," and God stands ready to open doors, give opportunities, and to minister through the channel which is yielded to Him for a God-directed ministry.

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AUG 30 1951

Sheee-ja's Littlest Father

AFRICA INLAND MISSION

375 Carlton Ave. Brooklyn 5, N. Y.

Sheee-ja's Littlest Father

By Lucilda A. Newton

SHEEE-JA didn't have any father any more—people said that he was dead. But he had lots of little fathers. In America we call them uncles, but to a little African boy they are little fathers. Three of Sheee-ja's little fathers lived right near Grandmother's hut. Some of them had cows, and when he was only four years old, Sheee-ja helped take the cows out on the plain to look for grass and water.

Sheee-ja's little fathers all had wives and children in their huts out on the plain, so they did not pay much attention to Sheee-ja. But one day a strange man came to visit Grandmother. She said this was Sheee-ja's littlest father because he was the youngest of all the uncles.

This little father wasn't at all like the others that lived near by. This one wore funny clothes—not just a cloth tied around his waist. This one, they said, knew how to read. He had been living with some white people and people went to visit him when they got sick. And this one was always laughing—not the way the other little fathers laughed when they drank beer. And when Sheee-ja sat down on the log beside him, he put his arm around Sheee-ja because he loved him.

It had been quite some time—over a year—since Littlest Father's visit. Then one day he came again, this time riding a bicycle—a nice shiny one that went "clickety-click, clickety-click," as he rode. And it had a bell that went, "tingily, tingily," when he came near the hut.

Sheee-ja ran to meet him, and then—and then—zoooooooooooop! he made one dash for the little mud hut. Into the very darkest of all the dark corners he ran. He covered up his head with his cloth, and he shook and shook and shook all over. For as he had looked at Littlest Father coming on the shiny bicycle, there behind him he saw two more bicycles and on those bicycles were two white people, so very white that Sheee-ja thought maybe they were people who had died and lost their black skins, and now they had become alive again.

Littlest Father called and called, "Sheee-ja, Sheee-ja, come out! I have brought my missionary friends to visit you."

But Sheee-ja just covered his head tighter and crouched down lower in the darkest corner of all. Littlest Father and the two white people sat down on the log outside. Grandmother sat on a little stool near by. They didn't try to call Sheee-ja any more. They had come to visit with Grandmother. Sheee-ja could hear their voices, but because his head was covered so tightly, he couldn't hear a word they said. He crawled out of his dark corner just a wee bit, and then a wee bit more.

Over near the door there was a little hole where the mud had fallen out of the wall. Very, very quietly Sheee-ja crept nearer and nearer the hole until his bright black eye could look through. There they were—as dreadful looking as when he first saw them. He began to shake all over again. But he wanted to hear what they were saying, so he didn't run back to his dark corner again. He just stayed there by the hole in the wall and shook and shook and listened.

Littlest Father was telling Grandmother about the place where he lived near these white people. He was telling her about his work of helping the sick people get well. And then he was telling her, and the white people were telling her, too, about Yesu who made their hearts laugh and sing, because He was not like the spirits they worshiped out on the plain, the spirits who made them afraid.

This Yesu was good. Not only was He much stronger than all the bad spirits out on the plain, but He could take the badness out of the hearts of all the little fathers on the plain. ("They ought to know about that," thought Sheee-ja.) And out of Grandmother's heart, too. ("But Grandmother is good," objected Sheee-ja under his breath.) And out of everyone, and make them good because He is good.

Grandmother had heard these things before; but Grandmother was old. She couldn't learn new things now. She couldn't understand about Yesu, the Son of God, they called Him. Always she had worshiped the bad spirits out on the plain, and now she was too old, too-oo old, too-oo-oo old to learn about a new Spirit. That was only for young

men like Littlest Father. Littlest Father told her that Yesu loved old grandmothers, too, but Grandmother just shook her head and said,

"No, no, I am too old. I cannot understand." But then she said, "Tell Sheee-ja about Yesu; he is young, and he can understand."

But Sheee-ja kept very quiet behind the hole in the wall. No matter how much they called, because they wanted to tell him about Yesu, he wouldn't come out. Finally they got on their bicycles again and rode away, just as the sun was falling down behind the hills.

They thought they had told only old Grandmother about Yesu, but Sheee-ja had heard every word. And if Grandmother didn't want this new Spirit, well, Sheee-ja didn't want to know about Him either, because he loved Grandmother and he wanted always to do just as Grandmother did. But he had heard the name of Yesu, and that's a name you just can't forget. He would always remember anyway that Yesu was the One that Littlest Father knew about who made Littlest Father's heart laugh and sing.

SEND FOR THE BOOK

and finish the story. Sheee-ja was a real little black boy who actually lived on the African plain. Only he didn't stay on the plain until he grew up. He went to live with Littlest Father and learned to read. Best of all, he learned more about Yesu and how Yesu could make *his* heart laugh and sing just like Littlest Father's. You can read all about it, written in the same charming junior style, in "Sheee-ja" by Lucilda A. Newton. Order your copy from your nearest Christian bookstore or from Africa Inland Mission Headquarters. Paper. Illustrated. 50 cents. Copyright by Africa Inland Mission, Inc.

PRINTED IN U.S.A.

MAY 4 1954

AFRICA INLAND MISSION

Founded in 1895 by Peter Cameron Scott

Fields and Stations

EAST AND CENTRAL AFRICA

The territory occupied by the mission covers an area of about 300,000 square miles.

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CANADIAN OFFICE

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THE WORK BEGUN

On a pioneer station in West Africa in 1892, a young missionary bad a place of prayer. A well-worn bush path led to the giant tree under which Peter Cameron Scott was wont to read the Word of God and pour out his soul for unsaved multitudes. In that sacred trysting place, the Lord of harvest directed his vision to the interior of the vast continent at a time when missions were touching only its coastal fringes — and the Africa Inland Mission was born in the young man's heart.

Before the close of that year, Peter Scott was carried out of his station on a stretcher to take ship for home, his body wasted by tropical fever. It looked as though the vision had been given in vain. But in Philadelpbia, as his strength came slowly back, he waited on God for guidance to carry out His will. A group of godly men, handed together for the propagation of the gospel in neglected fields, was willing to sponsor Scott's outgoing and to care for the interests of the infant work at home.

The work has spread from Kenya to five other portions of Africa: to Tanganyika in 1909, Belgian Congo in 1912, Uganda in 1918, French Equatorial Africa in 1924, and Anglo-Egyptian Sudan in 1949.

THE NATIVE CHURCH

The throbbing of the church drum breaks the stillness of the Lord's day morn on many an African plain and deep in the tropical forest. It calls the Christians to their united worship in countless villages where, only a few short years ago, the name of Christ never had been heard.

The shepherds of most of these little flocks are not missionaries. They are African men who bave given themselves to the work of evangelists. Such men are trained in one of the Mission's Bible scbools, located at strategic centers throughout the field, and in many instances have been supported there by their own local cburch.

THE PRINTED PAGE

Much painstaking research lies behind the publication of the Scriptures in any African tongue, yet no lahor is too great to place this spiritual food within reacb of every heliever. Each advance into new territory has meant the learning and reducing to writing of a new unwritten language. Scripture portions, hymns, primers, tracts, texthooks for the schools have heen translated. Native workers have been trained to set type and are busy under missionary supervision turning out literature on the Mission's printing presses.

THE GOSPEL PROCLAIMED

Evangelism is the keynote of any missionary work that counts for eternity. Every activity on the field should be either a means to that end or an outgrowth of its accomplishment.

THE BODY MENDED

Even as the Lord in His earthly ministry had compassion on the sick, so, where the gospel is preached, there is a concern for the physical needs of men. In heathenism the African believes that his sickness is inflicted by evil spirits who have been antagonized by some neglect of his or througb the curse of his enemies. Tberefore he calls in the witch-doctor to perform rites to appease the spirits. The native Christian calls upon missionary doctors or nurses and the native assistants they have trained, wbo prayerfully administer scientific remedies.

The medical work is a means of contact with many who would not otherwise bear the gospel, including Government officials and European settlers.

THE MIND TRAINED

Missionaries have had to be the pioneer educators in Africa, and in the early days of the work there were no schools, but mission schools. Even though in later years Government schools have met part of the educational needs of the various colonies, the spiritual welfare of Christian young people in such schools is a matter of grave concern. In the A.I.M. sphere, the native evangelists are trained to teach as well as preach, and where there is a church there is usually some kind of a school. Here new converts learn to read the Word of God, and here boys and girls of the village come to be taught.

THE WOMEN TRANSFORMED

Girls' homes have played an important part in the development of Christian womanhood. In the early days of the work, young men were saved. They must not be unequally yoked with unbelievers, but where was a man to find a Christian wife? Some would pay a girl's dowry and bring her to the missionaries "to be taught the words of God" before the marriage. Heathen girls, dreading cruel initiation rites by which they must enter womanhood in some tribes, or fearing the husbands to whom they were sold, would run for refuge to the mission stations. Thus girls' work was begun.

THE CHALLENGE

God's call to Peter Cameron Scott was to carry the gospel to the great neglected interior of Africa. Thus, his successors have endeavored not to build on other men's foundations. Some efforts to advance have been retarded, but new areas have been entered, new stations opened, and even now preparations are being made to possess the land as yet unreached. The outlook for the days ahead indicates an open door as well as possible restrictions in the propagation of the gospel.

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Fields and Stations

OUR FIELD OF LABOR IN EAST AND CENTRAL AFRICA

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PRINTED IN U.S.A.

AUG 30 1951

Africa Inland Mission

375 Carlton Ave., Brooklyn 5, N. Y

BEGINNING

This nondenominational work began in 1895, when the first outgoing party composed of eight missionaries—five men and three women—landed in Kenya Colony. The founder of the Mission, and the leader of this party, was Peter Cameron Scott of Philadelphia.

DEVELOPMENT

The work has spread from Kenya to five other portions of Africa: to Tanganyika in 1909, Belgian Congo in 1912, Uganda in 1918, French Equatorial Africa in 1924, and Anglo-Egyptian Sudan in 1949. Now, as of May 15, 1951, there are 385 missionaries—326 from America and 59 from Britain. There are, in all, 60 main mission stations—21 in Kenya, 12 in Tanganyika, 20 in Congo, 2 in Uganda, 3 in French Equatorial Africa, and 2 in Anglo-Egyptian Sudan. In addition, there are some 1,800 or more outstations, manned by about 3,000 native workers.

OBJECTIVE

The purpose of the Mission is to take the gospel of a crucified and risen Saviour, the Lord Jesus Christ, to those in the area of Africa where we labor, to the end that those who receive Him may first be saved from their sins and then grow spiritually in Him.

GOD'S WILL FOR ME

By Austin Paul
Missionary to the Belgian Congo

GOD HAS A PLAN FOR HIS WORLD IN THIS HOUR.

"Known unto God are all his works from the beginning of the world." He knows the course of the nations. He knows the hour of the Lord Jesus' return. He knows the end of all things. Ever since He

gave our Lord Jesus to die on Calvary and then raised Him from the dead and received Him into the heavens, He has been waiting for His church to preach the gospel to every creature. Missions are in the heart throb of God. He is not willing that any should perish, and He does desire that all men everywhere should come to repentance. God's plan for the church in this hour is to complete speedily the work of heralding the gospel of the death and resurrection of our Lord Jesus to the ends of the earth, that men might be saved by receiving Him as their Saviour (John 1:12).

GOD HAS A PLAN FOR EACH BORN-AGAIN BELIEVER.

Salvation is a free gift of God. It is ours wholly on the merits of what our Lord Jesus did for us at Calvary. We are not saved by good works, but Ephesians 2:8-10 tells us definitely that we are saved "unto good works, which God hath before ordained that we should walk in them." Many Christians fail to realize this and fail to seek from God a knowledge of His definite place for their lives.

GOD WANTS TO REVEAL HIS WILL.

Our Heavenly Father is not One who is "afar off," austere, and distant but in His Word He beseeches us to present our bodies to Him "a living sacrifice, holy, acceptable unto God," as a "reasonable service," not conforming ourselves to this world, but as our minds are made new by giving ourselves to God, we will "prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). God expects us to seek from Him a clear knowledge of His will, and He will answer our cry and reveal it to us.

GOD EXPECTS OBEDIENCE WHEN WE DO KNOW HIS WILL.

He does not desire us to come unless we honestly purpose to follow where He may lead us. The Scriptures abound with illustrations on these lines, and special warning is given concerning "that servant, which knew His Lord's will, and prepared not himself" to do it.

~

The Will of God

EXCERPTS FROM THE WRITINGS
OF
GEORGE MUELLER OF BRISTOL

How important it is to ascertain the will of God before we undertake anything, because we are then not only blessed in our own souls, but also the work of our hands will prosper!

FIRST. Be slow to take new steps in the Lord's service, or in your business, or in your families. Weigh everything well. Weigh all in the light of the Holy Scriptures and in the fear of God.

SECOND. Seek to have no will of your own in order to ascertain the mind of God regarding any steps you propose to take, so that you can honestly say you are willing to do the will of God, if He will only please to instruct you.

THIRD. But when you have found out what the will of God is, seek for His help, seek it earnestly, and expectantly, and you will surely in His own time and way obtain it.

To ascertain the Lord's will we ought to use Scriptural means. Prayer, the Word of God, and His Spirit should be united together. We should come to the Lord repeatedly in prayer and ask Him to teach

us by His Spirit through His word. . . . No situation, no business will be given me by God in which I have not time enough to care about my soul. Therefore, however outward circumstances may appear, they can only be considered as permitted by God to prove the genuineness of my love, faith, and obedience, but by no means as the leading of His providence to induce me to act contrary to His revealed will.

AFRICA INLAND MISSION

Founded in 1895 by Peter Cameron Scott

HEADQUARTERS
375 Carlton Avenue, Brooklyn 5, New York

CANADIAN OFFICE
746 Pape Avenue, Toronto 6, Ontario

Over 400 workers in six fields in East and Central Africa.
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Deputation Secretaries

REV. WILLIAM S. PONTIER REV. AUSTIN PAUL
REV. GEORGE W. WEPPLER

Member of the I.F.M.A.

PRINTED IN U.S.A.

A Translator's Day

YOU will he glad to hear that the Old Testament manuscript in Bangala left Aha July 17, 1951 enroute to Juha, going hy plane from there three days later. We have since had word from the Bihle Society that it arrived there safely. Now do pray that it may he accepted for puhlication and that they may he ahle to do it without too much delay. Our people are so eager for it that they seem to think it ought to he ready in a month or so. Mr. Brashler has heen reading it to the students at the Pastors' School and they are all so thrilled at the prospect of having a copy for themselves some day. A group of them called on me during last vacation. They said their necks had dried up while hearing Mr. Brashler read it. Can you guess what an expression like that might mean? It is an idiom to show rapt attention—one listens with outstretched neck so long that it gets stiff! I wonder how many of you listen to the reading of the Word with such interest? Finally one of them said, "Well, praise God that it is finished and has heen written on paper. Even if the Bihle society won't do it quickly, a copy can he circulated among the churches just as they did in times past with the letters of Paul." One of the pastors was Samwele Wapol who had helped Miss Halstead translate the Bihle into Alur. He knew hy experience all the work involved in a task like that.

My poor old hrain has heen drained dry—I feel there is nothing left of it hut sawdust. I trust we had the required 23,214 verses hut none of us have had the time or amhition to count the numher of words. The words ranged in length from "O" to "hasirapetimanisi", with proper names from Ai to Telegatapilinesere. The letter "K" and the word "na" were most often used. We used ahout 8 reams of hond paper and ahout 10 packets of 1000 sheets each of second sheets, ahout 4½ hoxes of carhon paper and steen typewriter rihhons. The typewriter—an aged Royal portahle—stood the strain until a few weeks hefore the end when you forgot to pray for it. All the other newer models available had the wrong sized type and either skipped spaces or piled up letters or did something else wrong. Each verse was read over at least nine times and written four or more times. Kanda just ahout knows it hy heart. He has had all the old copies and has pored over them through the years. Now that there is such a hunger for it, he sometimes reads all Sunday afternoon to a group who gather at his home. He says his copies have heen of use where mine have just laid idle.

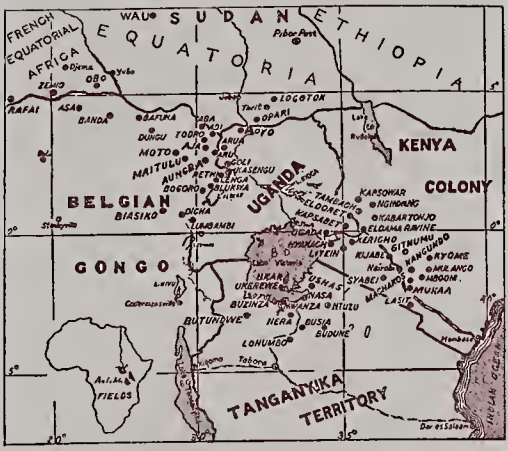
The hoys were so interested to find that every little thing that one could think of was to he found in the Bihle. If there had only heen time to jot down everything they had to say ahout things as we came across them, it would have made a hook hy itself, one which you would have thoroughly enjoyed, I am sure. We had many a merry laugh I can assure you. One day we would cross out a word and write a new one in its place; the next time we would cross out the new one and put the old one hack again. I fully appreciate the story of the writer who said he had had a very husy day. When asked what he had done, he said he had put a comma in his article during the morning, and had taken it out during the afternoon.

One day we were reading over the account of Jeremiah sinking in the mud. Kanda said, "'But Jeremiah didn't die?" I said, "Why of course he didn't die—not *that* day anyway." "Well, the word we have used here says that he *goes under* the mud. No man could hreathe *under* mud so everyone would surely take it that he died." We had to get that poor prophet out from under the mud in a hurry, and get him going in the mud in a way that he could still hreathe.

Well, so much for our Bihle. I have written at length ahout it as I know you are all very much interested in it. Our grateful thanks to the many who have rememhered us daily in helieving prayer. Satan tried in every way to stop or at least hinder the work but the Lord overruled every time.

(*A letter from Miss Mabel A. Gingrich*)

Fields and Stations



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The Parable of the Soils

By Carl K. Becker, M. D.

● "Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up and choked them: but other fell into good ground, and brought forth fruit."

Matthew 13:3-8.

The Parable of the Soils

By Carl K. Becker, M. D.

TO fellow Christians, greetings in our Lord: to pastors and elders, and deacons; to Sunday-school teachers and Christian workers; to all to whom, with us, is given to witness for our Lord.

We are continually hearing and reading words which impress us with the urgency of the times in which we live. These times are being described to us as times of "supreme crisis," as being "later than we think," as finding "civilization in the balance." We hear and read appeals for spiritual or moral thinking and speaking from philosophers, from scientists, or the politically great as well as from spiritual leaders. And in our hearts we know that in the message of reconciliation to God committed to us lies the answer and the only answer, to these needs of the times.

We respond with renewed determination to be instant in season and out of season with our witness to this message and to our Saviour. And we are met, along with some response, by a mass of blank indifference, people apparently completely preoccupied with material things, or even many openly hostile to our words and to ourselves.

It is not strange that our souls often wind up in a baffling sense of frustration, frustration deadening to our own souls and fruitless to our Lord. In just such circumstances the thoughts which follow have

instructed, heartened, and challenged some of us. The illustrations are African, for the discipline came in the Lord's work in Africa. The principles are universal. So these words are being written with the hope and prayer that others may be comforted, encouraged, and challenged with the comfort, encouragement, and challenge which the Lord has given us.

"Give ye ear, and hear my voice," said the prophet Isaiah, "hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not . . . cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him" (Isa. 28:23-26).

Our Lord spoke of the spread of His Word under the figure of seed sowing. Missionary work, and all other Christian work, is seed sowing. But it is not only seed sowing. It is also reaping. But it is by no means only reaping. It is also plowing, tilling, picking out stones, that is to say, preparing the soil. It is sweaty, back-breaking, not always immediately fruitful work; and the Christian worker prays often that his God may instruct him to discretion and teach him in this labor, too.

No intelligent husbandman would sow his seed deliberately on ground trodden hard without first breaking up the ground. Nor would he sow among rocks without first trying to get out as many of the rocks as possible. And what kind of a crop would the man expect, even if he did look to God to grant the increase, if he did not bother to cultivate out the thorns from the growing grain? Indeed, the actual sowing and reaping may be the least strenuous parts of the whole task.

It is because these things are so that we need to be instructed unto discretion. It is often easier simply to preach the Word and to blame any paucity of results on the poor soil of hardened hearts, when all the while we might have been doing much to break up the ground and soften the hearts to receive the Word. In the same way it is too simple, when we see people making ready professions but falling away quickly when persecution and trouble turn up, merely to blame it all on their shallow selves. There is often much that might have been done to get the stones out and prepare the hearts. Nor are we justified in lamenting about the fruitlessness of some churches or Christians until we have done everything in our power to root out the cares of this world and the deceitfulness of riches which are choking out fruitfulness.

The husbandman toils in hope of the harvest, Without seed sowing there is no harvest. Even with it, it is God who gives the increase. But if there is little or no plowing and tilling, the harvest is likely to be in proportion. So God ordained from the beginning of creation in the physical world, and so He has ordained in the spiritual world.

BREAKING UP THE WAYSIDE SOIL

"The sluggard will not plow," (Prov. 20:4). In every part of the world, wayside land in the form of hard, indifferent, unresponsive hearts is not hard to find. What can we do to break up this condition? The Lord describes such people as those who hear the gospel and do not understand it. Lack of understanding may be due either to lack of attention or to lack of proper instruction. These hardened, in-

different, uncomprehending ones must be made to understand.

The primitive African has two means for breaking up hard ground, his hoe and his own efforts. The Christian worker likewise has two means, the Word and his own life.

Let us think first of the lack of understanding due to lack of attention. To attract or hold attention, the Word must be understandable. For the missionary that means learning the language of the people, not only from a grammar or dictionary, but from the idioms of every-day experience that come only from mingling with the people, learning their customs, entering sympathetically into their joys and sorrows and problems. But even the good hoe of an understandable Word must be handled with skill and energy. Meetings in the villages, personal visiting and witness, music, public address systems—these are activities which *demand* the attention of others.

Lack of understanding may be due also to lack of proper instruction. To say that the gospel has been preached in this or that place once or twice or even three times by no means implies that the message has been given so that the hearts really could respond. The ground may be merely scratched.

It may be easy to forget also that the Word must be wielded by the life. To understand the real meaning of the word we use for "love," these souls must see real love in action. To understand the sordidness and blackness of "sin," they must see lives far purer and whiter than their own. To understand that "Christ is risen indeed," they need to see creatures like themselves depending on and communing with Him. This kind of plowing and hoeing is hard, sweaty work. It may be slighted. But it carries promise and is done in hope.

The Case of the Pygmy Clown

For many years a tiny old Pygmy frequently visited our mission station. He looked like a dwarf who had hopped out of the pages of a story book. His appearance at the window or door was always the occasion of laughter, for he was a Pygmy clown, always doing and saying funny things to make people laugh. Tell him to imitate a monkey, or an elephant, a dog, or even a white man, and he was ready with a very clever impersonation which was recognized immediately. All of us had many hearty laughs because of his good-natured desire to please, and all were ready to contribute a tasty bit of food, some prized rock salt, a hit of cloth, or some other small gift to make our weeny clown happy.

We longed above other things to see this little man know the true God, and as we saw him grow older and older and grayer and grayer, our desire increased accordingly. But it seemed as though no serious word or thought would enter that heart. If we said to him, "God bless you," or, "Christ died for your sins," immediately, like a parrot, he would say, "God loves you," or, "Christ died for your sins"—until we almost despaired. Some of our native Christians tried to help him by praying with and teaching him, but all seemed to feel as we did, that nothing that was serious entered inside that mind and heart that were so filled with foolishness.

One day a missionary came to visit us who spoke Kibila, a language Bingula the Pygmy knew best. We asked him to teach Bingula. The two sat under a tree talking together for about an hour. This missionary said afterward that he thought Bingula understood, but wether he really believed on Jesus as *his* saviour, he did not know.

Months later we heard that Bingula was very ill and had been taken to the hospital suffering with pneumonia. He was put in a relatively comfortable bed, tucked between two warm blankets, a great luxury for him, and given every care possible. The sulfa drugs worked like a charm. In a few days he was begging the doctor to permit him to return to his little leaf hut to *ota moto*. Now, to *ota moto* is to warm oneself by the fire. That, at home, though the fire be smoky and the house a mere leaf hut, was a luxury with which even two warm blankets could not compare. So Bingula was discharged from the hospital and allowed to go home where he could sit by his own little fire.

But Bingula was getting near the end of his life span. It was not long before we heard that he was failing in strength. We sent teachers daily to bring him the Word of God and to pray with him. Our hospital evangelist returned one day and said,

"I surely believe Bingula is trusting in our Lord Jesus. He says that he is. I believe he will not be alive tomorrow, he is very weak."

The next day two young Pygmy boys appeared, asking,

"Where is the teacher? Bingula has died. He said before he died, 'My spirit is going to God.' We want the teacher to come out to us and help bury his body, and we want him to preach to us at the grave."

This was the first time that any Pygmies in our section had come with the request for a Christian burial. Malona, the hospital evangelist, hastened out. He found the Pygmies trying to dig a grave with twigs and branches from a tree. The evangelist hurried to the nearest village, where he succeeded in finding a shovel. With this he was able to help more

rapidly. But he confided later that the hody was not buried very far down, for the Pygmies grew weary of their task very soon.

"What did you preach at the grave?" we asked, wondering how simple he could make such a message for tbose simplest of people.

"I took some dry kernels of corn along to the grave, for Pygmies know corn," he replied. "I asked them,

" 'When you bury this corn in the ground, what happens to the outer shell?'

" 'It decays,' they answered.

" 'But what happens to the inside of the kernel, the heart of the seed?'

" 'Oh, it doesn't die, it lives, and grows, and becomes big and good and turns into many kernels of corn.'

" 'And just so Bingula. His outside, his body, will decay, but the inside, the spirit of Bingula, because he believed in the Lord Jesus, lives and will continue forever. Bingula will have life forever, a full life, a happy life, a bigger life in heaven for ever and ever.' "

"All listened well," the teacher said, "and all seemed to understand."

We may well trust and pray that the homegoing of old Bingula may have touched hearts that had not understood; and it may mean the beginning of faith in the Lord Jesus Christ and the true God, our heavenly Father, for the Pygmies of Bingula's village in the forest.

CLEARING THE STONY GROUND

"Prepare ye the way of the people . . . gather out the stones; lift up a standard for the people" (Isa. 62:10).

No intelligent husbandman would sow among rocks without first trying to get out as many of the rocks as possible. It is far too simple a matter, when we see people making ready professions but falling away quickly under persecution which may be directed against them or trouble which befalls them, to blame the results on the shallowness of the persons thus overcome.

What makes shallow, unstable converts? Whence the material difference between the number of professions and of those who continue in fellowship with the Lord's people? Is it simply the nature of these persons? That some human beings appear to be of such a nature is not questioned. That many *necessarily* are so is open to much question. Indeed, that would make large portions of God's Word quite pointless. And who, faced with an individual, can say, even to himself, "You are a shallow, unstable soul?"

But there does seem to be much stony ground in this world. There do appear to be many who endure for a while—and often such a little while. Here truly is one of the big heartbreaks in the Lord's work. If there *is* something we can, in our Lord, do about this, what are these stones, and how can we go about getting rid of them?

Our Lord's own words in the parable are very suggestive: "Immediately it sprang up" (Mk. 4:5); "anon with joy received it" (Matt. 13:20); and, "for a while believe" (Lk. 8:13). Too ready professions of faith without the professors' really knowing what is meant by faith in our Lord must be one kind of stone. And professions made without the professors' realizing the nature of the present life of a child of God on earth is another stone.

Our verse in Isaiah contains the suggestive phrase, "Lift up a standard for the people." If these are the stones, that which is needed is "a standard for the people." There is a lot which we can be doing about that both by word and by deed. Come to think about it, they are such things that we easily think of as drudgery, just like the picking out of stones.

By word—here lie long weary hours in the schoolroom. Here are meetings, individual and collective, when the body is weary with other work. Here are village meetings for Bible teaching, patiently, line upon line, in season and out of season, and *continued.* It is just because these activities seldom show evident, immediate results that they are so wearying. But stony soil is not easily made rich and deep. And the Word, so used, is well fitted to the purpose. It was made for the task by the Master Craftsman.

By deed—really to make clear in more than mere words that faith in our Lord means confidence in Him in the face of tribulation or persecution or temptation needs a lot of living. It is perhaps more hands and back than hoe. How can that convert really know that the Christian life is not one freed from trouble unless he sees Christians suffering and triumphing in their suffering? How can he actually realize that the Christian life is not a way of gain unless he sees Christians happy in a simple life, holding material things lightly?

In Africa there is always a great difference between the material things of the missionary, too, and of the people. Constant spiritual effort is demanded to keep any sort of balance between the needed or truly helpful and other things, however nice and desirable to us. How can that convert realize the joys and peace, yes, the necessity of

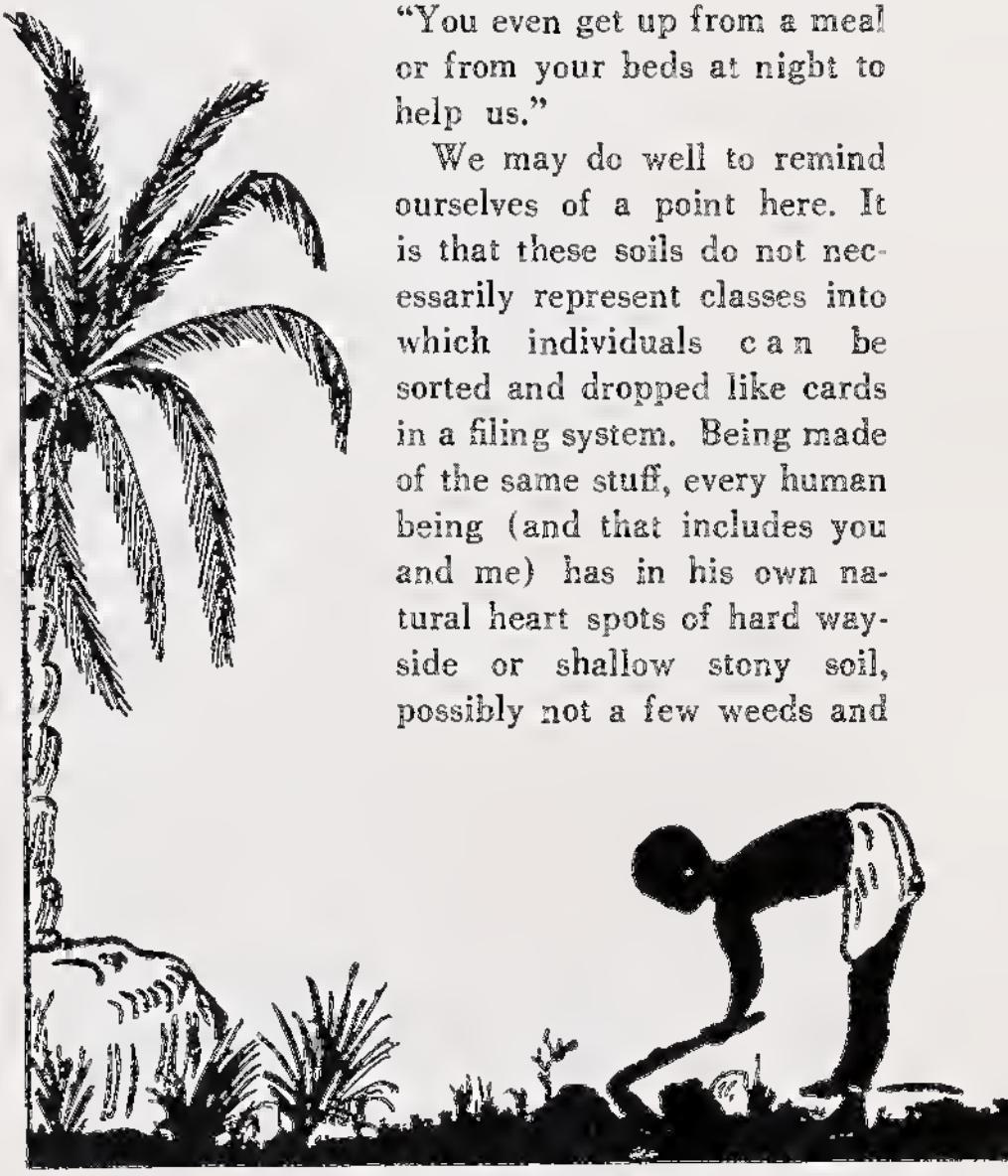
implicit obedience to the Lord in whom we have placed our confidence unless he sees Christians triumphing over the temptations of every-day life, and doing so consistently?

These two suggestive and thought-provoking comments came from our Africans:

Of a missionary, it was said, "But he is always smiling even when he has much work or many troubles!"

Some of the more traveled but harder, sophisticated class of Africans have made this observation concerning our medical staff, "You even get up from a meal or from your beds at night to help us."

We may do well to remind ourselves of a point here. It is that these soils do not necessarily represent classes into which individuals can be sorted and dropped like cards in a filing system. Being made of the same stuff, every human being (and that includes you and me) has in his own natural heart spots of hard wayside or shallow stony soil, possibly not a few weeds and



thorns as well. Our Lord must be distressed about these spots. As part of His completing the work He has begun in us, doubtless He is speaking to us about them by His Word and by the experience of our lives. If we are heeding Him, then we are much more likely to be instructed unto the discretion necessary to His husbandmen.

We were all mueh blessed on the field once by the visit of an evangelist from the States. His Spirit-filled ministry was never more remarkable than in the messages he gave our Africans. Even though given through an interpreter, these simple messages were honored by our Lord with much evident fruit.

This evangelist spent a few days among the Pygmies in company with two other missionaries. It seems that one of the messages was closed with the appeal to anyone who wished to accept the Lord to raise his hand—so every Pygmy there raised his hand. Patiently then our friend tried to explain again what was involved in such a step. Then he asked those who really wished to take this step to stand up. Four or five of the men responded at once. Then, seeing the others still sitting, they motioned them all to stand up quickly. In a less spectacular fashion, almost any missionary doing evangelistic work in Central Africa is meeting continually similar experiences or their possibility.

There is a tribe near one of our mission stations that has an unusually bad reputation for instability and lack of moral or any other kind of fiber. The mines do not like to employ memhers of this tribe; the Government officials speak very disparagingly of them. In general, they would seem to be, and do in fact prove to be, rocky, shallow soil. Professions of faith among them are

not unusually difficult to obtain. Continuance in the way of faith is another matter altogether.

The Case of an Unstable Tribe

Z. K., a boy from this tribe, followed a now familiar road—mission school, profession of faith, out-school teacher. One day he just quit his post and returned to his home village without the least notice or warning.

Some of the old men in a village through which Z. K. passed on his way home told him, "You young fellows, you don't know what you want."

But the Lord did not entirely forsake the boy, nor did the boy entirely forsake Him. Some time later, a missionary found him still bearing a feeble testimony in his village. This missionary, wise in the Lord and not shrinking from the labor, took the boy, now well grown, and gave him time and special instruction. The boy responded and grew in the knowledge of the Lord and His Word and in favor with men. He became a leader and is now a much-loved and respected pastor. His keen spiritual insight, his home and personal life, are an inspiration to white and black alike. Many of his messages are refreshingly apt and evidently Spirit-taught.

For an object lesson which he brought to the children one Sunday morning a branch picked from a flowering bush along the path formed the basis of a lovely message on the vine and the branches. We are sure the children understood it as it was reinforced with a reference to the way in which their mothers watched for dead branches to fall from the trees and become their firewood.

From shallow, rocky soil, through much work on the part of God's servants, this one was brought into a life of depth and fruitfulness in our Lord.

"Thorns also and thistles shall it bring forth to thee . . . . In the sweat of thy face shalt thou eat bread" (Gen. 3:18, 19).

The husbandman who expects a crop is not finished when the ground has been plowed, the rocks removed, the seed sown, and healthy growth sprung up. Thorns and weeds demand attention—and sweat. It is good to hear of the number of souls saved or professing faith. But if we are tempted to overlook the less spectacular phases of nurturing and establishing the churches, recent events in Asia and threatening in Africa should awaken us sharply to more reasonable views.

Nor are we left in doubt of the meaning of the thorns. Our Lord Himself gives these three: cares, riches, pleasures of this world. A profession of faith is the beginning, not the end, of a Christian life. Is it not amazing that we so easily forget this self-evident fact, and lose our balance toward the popular cry for the number of "converts"?

Much can be done to insure or even save a harvest threatened with thorns. It is done by good hard work with the "hoe." How fitting indeed is the application of this word to the Lord's work! With the hoe of the Word and a heart that does not shrink from sweat, the Lord's servants can insure or save the spiritual fruitfulness of souls and churches. "Only if filled with the Spirit," you say. Many times, yes. But we are thinking now of work to be done.

That the cares of this world do choke out spiritual life and fruitfulness is surely an experience common to man. God knows this, too, and has filled His Word with exceeding precious promises to meet that need. As He exhorts us to seek first the kingdom

of God and His righteousness and to cast all of our care upon Him because He cares for us, He points the way to getting rid of this kind of thorn—and many rich blessings we find as our experiment of answering His voice in such words becomes the experience of the reality of His love and suffering.

But this hoe must be brought into contact with the thorns. For the Christian worker, perhaps especially for the missionary, that means entering into the cares of our fellow Christians, visiting them, learning sympathetically of their particular cares, and opening the practical connection between this particular care and that particular promise or exhortation. It presupposes such spiritual communion and patient endurance on our part that we have learned in some measure to comfort others with the comfort with which we ourselves have been comforted.

It means more than this, too. We dare not merely say, "Depart in peace, be ye warmed and filled." With the enabling of our Master, spiritually and materially, we often can help in the relieving of those cares without pauperizing. We can help them, too, in times of sickness or get them help. We can exhibit that guilelessness and sincere sympathy which come only with real effort. We can still visit those who are in prison and champion the widows and the fatherless. Do I know, then, the cares that are making that church or those Christians spiritually lifeless and fruitless? Do I know? Do I care? What have I done about them?

The Case of the Leprous Christian

A Christian African from one of our neighboring mission stations discovered some spots of leprosy on his body. According to his own testimony, his heart became very bitter toward the Lord because

of his affliction. He turned to the witch doctors for help, but there was no help there. Finally, he came to the treatment center at Oicha. Again he heard the Word there. The Holy Spirit brought conviction to his heart. After a public confession of the emptiness of his wanderings, he is trusting in the Lord and rejoicing in Him again. Now he spends much of his time witnessing for the Lord and teaching others about Him.

Riches, too, are thorns. Many aspects of native life in Africa are very similar to the pictures in our Old and New Testaments. The native words for riches include not only money but all of one's means. These riches do promise so much of comfort, prestige, and joys. How is the child of God to know and understand that a man's life does not consist in the abundance of things he possesses? Who is going to teach him the peril to his soul in the love of things? The Word abounds in such teaching. But some cannot read it; others will not, or at least do not.

We know very well that the teaching here without the living is bare. How preoccupied are we with the things we have and with their care? Are we permitting ourselves to be cluttered with things that are not only not very useful but are even dragging? It is *not* easy to give them up or to live sanely in their regard, nor is it easy to recognize creeping into our own lives even those things we would call avarice or covetousness in others. Constant spiritual vigilance and effort are the price needed. But it is in such ways that the thorns in our part of the Lord's field are weeded out.

The Case of the Covetous Teacher

L. was a bright and promising boy at the mission school. He made a profession of faith in our Lord.

Because of his bright mentality he was made a teacher, finally the head schoolteacher. While serving in this capacity, he became a prey to the love of things and the deceitfulness of riches. One day a piece of jewelry belonging to one of the missionaries was missing. L. proved to be the guilty one. With the missionaries' ever-ready desire to give another chance to a weaker brother, L. was permitted to work in the hospital, since he expressed a strong desire to become a medical helper.

The boy had not worked many weeks in his new position when precious surgical instruments of possible resale value, scissors and forceps, began to disappear. L. was confronted with the mystery. He did not confess, but the next day all of the missing instruments lay in a neat row in the cabinet from which they had been taken. Things went from bad to worse until finally L. ran away to a mining center where he probably felt he could get rich more quickly.

In this mining center, the boy's keen and alert mind readily brought him a good position as a clerk. He seemed to revel in the many francs he was earning weekly. He boasted of them to the folk back home, and sent for his wife.

In that camp was a chapel. The African serving there as evangelist and pastor was a radiant Christian, deeply spiritual, himself taught of God in thorny personal experiences. The pastor's wife was a real partner in the work of the Lord. L. and his wife began to attend services in the chapel and became acquainted with this radiant couple. The evangelist was L.'s peer indeed, yet obviously coveted neither wealth nor fame. Conviction and repentence followed.

When the question of baptism came up, the evangelist, wise in the Spirit, urged L. to go back to his old mission station, seek forgiveness of those he had wronged, and ask to he baptized before the people who knew him and knew his past. To many it was an unforgettable time when L., on leave, did all of this, and hy his baptism made puhlic profession of his death to the old life and his resurrection to the new. All of this covered some time. But thorns had been weeded out and a fruitful life begun.

Pleasures also can be thorns. The Word says, "Pleasures of this life," for it is very clear from that same Word that our Lord intends His children to be joyful and happy. Clumsy weeding may easily tear up wheat with the thorns. Little serious experience in the Lord's work is needed to teach us that special care is needed with this particular kind of thorn.

The African—is it only the African?—is noted particularly as being a social creature. It is necessary to weed out hy word and example the thorns of worldly pleasure that choke out fruitfulness. But positive interest and action in replacing wholesome activity for the vacuum left in rooting out evil pleasures should not hear the stigma they often do. Or *might* it just he reluctance on our part to exert the effort needed? It really is easier just to slash our way through, which is the way of some workmen with hoes.

Because so much spiritual discernment is needed here, so much the more patient teaching from the opened Word is needed, hallowed and illumined hy the teachers' own experience and life. The knowledge that pleasure is rarely found where pleasure is sought is inded a wisdom that has to come from above.

How many of us have found learning that lesson a painful experience! The Holy Spirit seems to say to us, "Let us give the time and effort necessary to get this thing across."

The missionary has a wide field of opportunity to show forth these truths by his life, and a corresponding responsibility not to cloud them. Even such necessities as daily rest, sufficient food, and adequate vacations may be overdone. Those about us are quicker to see our inconsistencies than we are to realize them. Are we evidently finding the pleasure in the Lord's work which He ordained as a part of it? If not, we are bound to be looking for it elsewhere and to be doing little effectual hoeing of this kind of thorn.

The Case of the Backslidden Truck Driver

The truck drivers of Central Africa are a special breed of men, bred of bitter circumstances and human greed on the part of black and white. The very necessities of the sudden need for motor transport in that part of the world have led to their formation. Stealing, lying, deceit, drunkenness, and immorality form the background for the state of war existing between black and white in this field. Yet each needs the other too much to break off the relationship.

M. P. had joined the ranks of the truck drivers. He was an African who had been baptized some years before. The pleasures of the world beckoned, and he followed. As a truck driver, at a relatively good salary, he tasted pretty much all there was to taste, and in the process he had acquired no less than eight wives. Sick, he came to a missionary medical center for treatment. Convicted in these surroundings and

by the faithful ministry of the Word, he returned to a new life.

His first prominent act on returning from the hospital was to ask an astonished official legally to sever his connections with the last seven wives without the return of the dowry price. This was the more astonishing because rarely is even one woman returned without the refund of the dowry, and the sum involved for M. P. was, to an African, quite a fortune.

Soon we began to hear of this man's happy testimony among his fellow truck drivers and of his success in leading others to the Lord. Now he stops in from time to time as he passes, for he is still a truck driver. He has gotten a phonograph and every Christian record he can find in the native tongues. (There are a number of them now, though they never are enough.) He uses those he has to help him in his testimony as he travels, and he keeps alert for more. Almost every time we meet him now, he tells how many souls the Lord has given him during the past week or month. In business matters also, he is implicitly trusted by his white employer.

There is a happy little postscript to M. P.'s story. He had been childless, a major tragedy in the thinking of Central Africa. Now the Lord has given him and his "first wife" two lovely, healthy children.

Men and women are creatures of free will. Therefore they may harden their hearts, refuse the conditions of a life deeply rooted in our Lord, or deliberately cling to those things which hinder spiritual fruitfulness. But in many cases these conditions are not so deliberate and there is much that can be done by the Lord's servants to change them. There seems little question that most of us could do much

more hoeing and less complaining about the soil—and in caring for the harvest field about him, the Lord's servant needs constantly to care for the garden of his own heart as well.

Our Lord's challenge to each one of us seems unmistakable. The indifference, preoccupation, and hostility around us are not immoveable. The gospel is indeed the power of God unto salvation to every one that believeth and the only answer to man's many problems. And when the seed of this gospel falls into good ground the resulting fruit is more glorious than ever in very contrast to the times.

Indeed, we do not find *good soil* all around us. But we do find some kind of soil everywhere, even though much of it is hard, or stony, or choked by thorns. In the power of the Holy Spirit there is given to us the high privilege of working these unpromising soils until they become good and fruitful soil—and *then* of planting the seed.

So let us away with that sense of frustration, God is still on His throne. The strategy above governments and men belongs to Him. Of us He asks that we be faithful stewards, that we study to show ourselves approved by Him. To us belongs the tilling and the sowing. In due season we shall reap if we faint not.

So let us reconsider those boys, those girls, that man, that woman, with whom we are in contact or who are under our care. We may have witnessed to them without effect. Now what can we do, in our Lord, to change their hearts to good soil ready for the planting?

● THE AUTHOR of this study on the spiritual soils where the Word of God is sown speaks from experience in the harvest field. Leaving his busy practice as a doctor in America, he went to Central Africa as a medical missionary. For many years he has been carrying on a work in hospital, dispensary, and leper camp there. While that work has become tremendous in size, it has been a work that has proved especially fruitful in genuine spiritual results, so that he writes with a personal knowledge of the dividends won through the tilling and clearing and weeding of the soil of human souls.

Africa Inland Mission

HEADQUARTERS
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Brooklyn 5, N. Y.

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Africa

THE LAND OF POSSIBILITIES

Africa

Africa is fast becoming known the world over as the land of possibilities. In the providence of God, the Dark Continent, so long a closed book to the rest of the world, is becoming an open one and, although there are still vast numbers of natives unreached by the white man, the advances made in recent years have been phenomenal.

The Country

Africa is the second largest continent, and embraces eleven and a half million square miles, mostly tropical, with huge forests, vast deserts and wide plateaus filled with big game. Wide spread epidemics of malaria, African sleeping sickness, etc., have helped keep the population of many areas relatively sparse. But the highlands of Central Africa, free to a great degree from those diseases, are much more thickly populated, and modern medical

science is fast removing the health-hazards of the past even from the lowlands. In the extreme north and south the climate of Africa is sub-tropical and salubrious.

The People

There are at least one hundred and fifty million people in Africa, of whom about five million are of European descent. Most of these latter live in South Africa. The three largest divisions of the native population are the desert or Arabic types of North Africa, the Nilotic and the Bantu strains of Negroes who live from a few degrees north of the Equator to the extreme south of the continent.

Languages and Literacy

These families are subdivided into a great many tribes speaking about 523 distinct languages and more than 300 dialects. The Nilotic peoples speak languages which are intonated. The languages of the Bantu peoples have a peculiar but intricate structure, such as the classification of nouns, but with regular accents. The Arabic and Amharic tongues of North Africa and Ethiopia have their own script. The Nilotic and Bantu tongues have been unwritten. These latter are being reduced to writing mainly through the efforts of missionaries. Much remains to be done. It naturally follows that illiteracy is widespread. Among the negro peoples it has been universal. The governments have more recently paid some attention to the task. But education of most

of the native peoples of central and south Africa remains in the hands of Christian missions.

Religions

It is estimated that there are at least ninety million pagans in Africa. By these are meant men, women and children who, though they have a vague idea of a Creator, are largely occupied in appeasing evil spirits of ancestors or demons, accepted as the causes of most of the sickness or misfortune of life. Witchcraft is rampant. They have priests, ritual, and sacrifices directed mainly to these spirits. Theirs is a life of fear and torment. The witch-doctors are their priests, and are regarded with terror because of their power to harm as well as to help in times of trouble.

It is a sad commentary upon the neglect of the Christian Church that there are forty-five million Mohammedans in Africa. If the early church, which was planted in North Africa soon after the days of the Apostles, had been obedient to the Great Commission, things would be very different now. Because those early believers disputed over non-essentials and even trivialities, the great masses of people were left without the Gospel. The declension of the early Church in North Africa gave the opportunity to the followers of Mohammed to cross from Arabia and, by the use of the sword, to plant the crescent among these millions of Africans having a small, largely formal and lifeless Coptic Church.

Political Situation

It must be admitted that, with but a few exceptions in North Africa and Ethiopia, the African peoples are not ready for self-government. Nor is there any real movement in that direction on the part of the Africans themselves. However cynically we may view the exploitation of these lands and peoples by colonial governments yet we must acknowledge that without them vast areas would rapidly return to intertribal chaos. The near future may well be different.

Missionary Activity

Within two centuries after Pentecost nine hundred strong churches had been established in Africa along the Mediterranean coast, and a missionary training school founded in Alexandria. Apostasy here was followed by the advent of Mohammedanism. Later some work along the west coast and in South Africa was followed by the journeys of Livingstone and the penetration of the vast interior of the continent. The problems have been staggering. Due to the absolute absence of literacy in so much of Africa, and due to the mass of sickness and suffering not otherwise relieved, educational and medical work, not essentially spiritual in nature or elsewhere so necessary, have been indispensable here as parts of the missionary task. The problems involved especially in the tremendous changes

of later years, continue to challenge the brightest minds, the highest statesmanship and the most profound spiritual discernment of the Christian Church. And this applies no less to the great Mohammedan areas of the North. Due mainly to political reasons some parts of Africa are still closed to the Gospel. And there certainly remain considerable areas and populations untouched. To a remarkable degree, however, through the handful of missionaries, the Lord has scattered lightly held missionary centers right through the heart of the continent. The estimate of those who have given the closest attention to the subject places the number of Africans who are still beyond the reach of present missionary forces somewhere between fifty and seventy millions. The greatest area and the most neglected field is still that of the Mohammedan people.

The Christian Church

There is reason to believe that there must be at least two millions of born-again believers among the natives of Africa, while there are many more enquirers, almost persuaded, for whom we should especially pray. After the seed sowing of these few decades a time of harvest has come. A church, *His* church is coming into being. If in some parts of Africa this is marred by human factions, that is not everywhere true. Indeed this church is rich in the fruit of the Spirit and abundantly blessed with the gifts of the Spirit.

The Opportunity

It may well be that, should our Lord tarry and should the church awake to the present opportunities and needs, the number of missionaries needed in Africa could in a reasonable time be materially decreased. Whatever is done in Africa demands immediate action, we dare not delay. The open but unreached areas cry for witness now, and seed sowing is ever urgent. We see here, too, an abundant harvest ripe for the gathering. We see those few missionaries in their scattered stations, often in the midst of vast unreached areas, overwhelmed with the abundance of that harvest. Their extremity calls loudly to the Church of Christ. *Now* is the time to bring the message of reconciliation and salvation to Africa's multitudes. *Now*, the African church needs Bible teaching of such character and proportions as the present native ministry is as yet far from being equal to give. *Now*, those Africans blessed with evident gifts of the Spirit need that training for leadership and ministry which has been well described as "the key to the missionary problem." *Now*, the native Christian, not yet finding any other human help in frequent times of sickness and accident, needs the comfort and help of Christian doctors and nurses.

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THE HARRINGTON PRESS

"The Surgical Ward"

Soul-winning Opportunities *at* Aba Hospital

Soul-winning Opportunities at Aba Hospital

A MISSIONARY hospital that is worthy of the name is concerned about more than the physical disabilities of its patients and is more concerned about sin-sick souls than about disease-burdened bodies. Such a plaee is Aba hospital in the Congo. On eaeh patient's chart, along with the record of his diagnosis and treatment and other vital information, is a note as to whether he is pagan or a Catholic or Protestant adherent. This gives the nurse who tends him some idea of how to approach him in ministering to the needs of his soul. Should he be in a very eritieal condition, it may not be possible to save his physical life, but he is pointed to the One who is able to give him eternal life.

The circumstances under which medical work is carried on in Africa make it possible to deal with a great number of individuals for a prolonged period. Many patients who need surgical treatment walk in from districts as far as two or three hundred miles away, sometimes in large companies. With a limited staff and equipment, there are of necessity many who must wait for many weeks, if their eases are not urgent, before their turn comes in the operating room. These patients never come alone—always there are relatives. While the entertainment of these relatives may be a problem, they are ground for gospel seed-sowing, and their conversion may mean the entrance of gospel light in whole areas as yet unreached by a gospel ministry.

The African young men and women who are nurses and nurses in training all are Christians, and to each nurse is committed the spiritual oversight of one or two patients' huts. Regular services are carried on at hospital, dispensary, and leper camp. Usually it is the night nurse who sings and reads and prays with the patients who are in the surgical ward. The prayer for the Lord's blessing on the dector and his assistants has made a deep impression on many a patient, European or African, as he has sat on the edge of the operating table just before the anesthetic was administered. The hospital workers' report meeting held ence a month is a time of rejoieing for blessing granted and united intercession for the spiritual needs of the many people under their care.

The work is carried on far too shorthanded for the workers to do all for the patient that would be done in a hospital at home, so every patient who is too ill to care for himself must bring a friend or a relative with him te take care of his food and perform any ether duties that may be done by untrained hands. Thus the relative who sleeps under the bed is hearing the gospel as frequently as the patient who is on the bed.

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A Great Door and Effectual is Open..

I CORINTHIANS 16 : 9

A Great Door and Effectual is Open . . . .

"Ten thousand hymn books in Bangala next, fellows! The supply is about exhausted."

"But, Bwana, did we not do five thousand just a year ago?" was the dismayed inquiry as they thought of that endless cutting of paper, letter by letter setting of type, folding, collating, stapling and trimming involved in that announcement. And not only the Bangala hymn book was waiting to be printed again, but it seemed a veritable mountain of new manuscripts and reprints of Gospel literature and school material in more than a half dozen tribal languages was piled on Bwana's desk awaiting attention. There was gladness, and yet sadness, in contemplating that pile—gladness in seeing the demand for the printed Word; and sadness in realizing how inadequate the equipment was to meet the great need.

BEGINNINGS

Thirty-three years ago when the Africa Inland Mission first penetrated into that northeastern corner of Belgian Congo the tribes were pagan and illiterate. Not a glimmer of the Gospel light had shined unto them. As the missionaries entered, their uppermost thought was to establish a medium of com-

munication that they might pass on to these the message of the Word of God concerning salvation through faith in the Lord Jesus Christ. There were no written languages so the immediate problem was to acquire a verbal vocabulary. By signs and wonders this was slowly accomplished. The pencil soon earned for itself the name of "the talking stick", and the desire to learn this new magic of knowing another's thoughts from its antics on a piece of paper was the opening needed. All who would, old and young, gathered daily to learn this new mystery of marks and scratches. So the work of translation began immediately; and simultaneously the arduous task of teaching, for no missionary's work is ever finished until the native is able to read the Word of God for himself and tell it to others.

There were no established curricula or school systems so without any restrictions the Word of God became the foundation of their learning. A great engraving process had begun on the hearts and minds of a people whose understanding for many generations had been blinded and warped by Satan. As they learned the letters and words they absorbed the Word of God, too, line upon line, precept upon precept, here a little, there a little. The Holy Spirit, with His Sword, i.e. the Word of God, faithfully worked, piercing their darkness with the Light of the Gospel. The ones and twos believed the message and trusted Christ as their Saviour, laboriously achieved their goal in reading and writing, and went back to

witness to their people in the villages. Thus the pattern for an extensive preaching and teaching of the Gospel was evolved.

All this meant a tremendous amount of work for each missionary, preparing by hand the charts, primers, Scripture lessons, etc., needed not only for himself but for these native evangelists and teachers. And the load of this kind of work increased to great proportions as the missionary personnel was augmented and stations in new territories were opened. Hours and hours were being spent on each station all over the field preparing similar materials.

GROWTH

After about ten years of such missionary spade-work the General Director, a far-sighted man of God, realized that a centralized printing press could, at one setting of type, provide enough copies for an entire language area, and thus eliminate a vast amount of duplicated labor. Accordingly, in 1922, the first press, a Chandler & Price platen press to take a sheet eight and a half by eleven inches, several fonts of type, a paper cutter, metal top table and a few other essentials arrived at the head of the Nile River at Rejaf in Southern Egyptian Sudan. The equipment was too heavy to be portered on the heads of natives, and so for lack of transport facilities over the route 135 miles further inland to Aba, the Africa Inland Mission's nearest station in the Belgian Congo, it lay for many months on the banks of the Nile. Exposure to the weather caused dam-

age to the metal parts, and the termites riddled the wooden equipment as well as the stocks of paper. When the outfit eventually reached the mission at Aba, examination showed breakage in transit of vital parts of both press and paper cutter, without which work could not proceed. As the missionaries sadly stored away the helper long awaited they realized anew they were in the domain of Satan who was fighting with very real though unseen powers every advance of God's Word into his territory. In 1927, 5 years later, when the shipment of replacement parts finally arrived, the replacement standard for the cutter proved to be the duplicate of the good one, not the broken one! Refusing to let another disappointment defeat them, however, they contrived a repair, carefully scoured off the layers of rust from the various metal surfaces, prepared an available building for a work-shop and set about to learn the printing trade. A new era had begun!

By the late fall of 1927 the missionary with three natives had learned enough of the routine typesetting and press work to begin to lift the burden of his fellow-workers. They were now covering that thousand mile stretch of Congo from the borders of French Equatorial down to snow-capped Mount Ruwenzori on Lake Edward. There was no one to give full time and attention to that vital ministry. The one then overseeing the Aba Press was also responsible for the School of Evangelists. Later a similar press was set up at Ruwenzori where

hands and time, already full, attempted to supply material for that language area. The missionaries preaching and teaching the Word constantly in more than a half dozen different languages had an accumulation of hymns, Gospel portions, Bible stories, catechisms, doctrinal studies, primers and other teaching helps which they urgently needed in print. Besides there were the record cards needed for the medical dispensaries and three hospitals, report and record forms for the station and out-district schools, texts for the Evangelists' School, and a score of other necessary material peculiar to a work among a primitive people. Though kept alive and producing as a sideline by already busy missionaries, the presses were able to supply but a small fraction of this much needed material.

On the other side of the world the Lord was, unknown to all, answering their many prayers as He constrained a young printer to leave his work in Pennsylvania and study the Word of God at the Moody Bible Institute in preparation for full-time service wherever the Lord should indicate. In May, 1938, kept and led those intervening years by the guiding hand of the Lord, he and his wife arrived at Aba to be met with the words, "At last! You are the answer to our prayers of ten years. Will you undertake this press work?" As the great need was explained and the unlimited opportunities envisioned, what answer but "Yes" could they give.

In to the press from all points poured the flood of materials prepared during the years. The one press couldn't begin to cope with the work to be done. Another small hand press was located and purchased, the one from Ruwenzori was donated to the outfit, and with a few more native helpers the output began to speed up. The larger presses were propelled by a foot pedal as the hand fed in the sheets of paper,—a manipulation not very conducive to efficiency or speed, especially under a tin roof in the tropical sun. Their top limit daily was only a few thousand impressions, i.e. copies of one side of a sheet. Often two or three days were needed to print the full quota of one sheet of an edition of eight thousand. One press would be tied up entirely with just one job for a matter of months at that rate, which would mean material still on the waiting list and urgently needed in another language couldn't possibly be hoped for in print for several years ahead. If the Word of God, that Sword of the Spirit, were to make even a dent in the intense heathen darkness of those three million people, it meant the press would have to greatly increase its production.

Necessity, becoming the mother of invention, as is so often the case on the mission field, brought forth a new means of powering the presses—a bicycle, minus the rear fender, backed against the large wheel of the press and held firmly in position upon a stand, a

native on the seat pedalling as if he really meant to get somewhere, and lo! three hours now produced what had been done in a day previously. At first this bicycle contraption was great fun to the natives as they travelled in imagination all over the country. But the fun soon settled down to hard work with their legs aching and the perspiration dripping from their bodies as they took their turns pedalling nowhere. Neither was the stepped-up output meeting the increasing demands. Not only was the Aba Press the chief source of reading material to the nineteen mission stations of the Africa Inland Mission reaching into some twenty tribes over a quarter million square miles, but to a great extent it was also the source of literature to the eight or more other mission societies whose territories border the Africa Inland Mission sphere and stretch hundeds of miles further into French Equatorial Africa, the Anglo-Egyptian Sudan, Uganda, and western Congo.

To meet the insistent pleas for more material, and to ease the strain on the native helpers, a little one-half horsepower gasoline motor was procured with which, by means of home-made pulleys from car brake drums, shafts from axels and belts from tire fabric, a contraption was rigged up to run both presses together. This speeded up the presses to full capacity per hour, making ten to twelve thousand impressions being pounded out by each daily. To further cope with the growing pile of jobs to be done the native helpers were

divided into two eight-hour shifts so that from six in the morning until six at night the three presses were pouring forth a stream of Gospel literature and school materials. And yet that pile on Bwana's desk seemed to grow rather than diminish.

Yes, the natives of central Africa have at last awakened from their long sleep of illiteracy, and they are keenly eager for everything possible they can secure to read. What a wide open door of opportunity this affords the printing press to preach the Gospel message! So far the threshold of this door has barely been crossed. What has been accomplished has been merely the touching of the fringe of all that yet remains to be done. The enemy of souls holds on tenaciously, opposing with desperate struggle every encroachment upon his territory. Yet a bridgehead has been gained! Nineteen main churches have been established, with scores of district-chapels branching out from them like spokes of a giant wheel. And in that wheel of influence for Christ, the printing press has become one of the most vital cogs. With that cog at Aba worn out and completely inadequate to carry the load forced upon it, the whole structure of the missionary program has received a crippling blow;—and that just at the critical stage of Congo's emergence, like the cocoon, into a future of bright prospects. It is the strategic moment for advance, not retrenchment.

THE FUTURE

Changing conditions, Government require-

ments, and the insistent demands of the African compel the press work onward to a greater and higher standard of production.

There has been a growing gap between the literature needs and the rate of production all over the mission field. To close that gap is the salient problem confronting not only the Congo sphere, but the Kenya and Tanganyika fields also, for their story could be read in general the same as the foregoing on Congo with but few alterations of facts and conditions pertinent to their private growing pains. It has seemed wise to solve this literature problem jointly, rather than add equipment and personnel to the four scattered printing units throughout these fields, all of which at present are vitally in need of such. Coordinated effort would enable one plant to be established with efficient, and sufficient, up-to-date printing equipment to meet the quantity and quality of Christian literature needed to be poured over the Africa Inland Mission sphere and extended to others whose needs are not being met.

With the development of a network of good transportation and communication facilities, and the increasing use of a few major languages as against scores of local dialects, it seems best to concentrate production at a centrally located publishing plant. This could serve with a great saving in total staff, initial investment, and cost of production, thereby more adequately speeding out the Word of God. The spot for this forward move has been chosen with special consideration to transpor-

tation of raw materials inland, and then their distribution when printed to the fifty-two main stations established during these past fifty years throughout Kenya, Tanganyika, Uganda, Belgian Congo and French Equatorial Africa. Buildings will have to be erected to house the extensive printing, binding, and photo-engraving equipment needed. Not only must there be the place with buildings and equipment, but a minimum of two missionary couples with suitable qualifications will be required to fully carry the work and maintain continuity during furlough periods.

The burden and responsibility falls on the shoulders of our great mission family of prayer helpers to pray into being this projected centralized publishing plant that will speedily pour out His Word in great quantities over these five colonies of central and east Africa.

So there was not only gladness mingled with sadness in contemplating that pile of jobs awaiting printing, but there was a twinge of fear in Bwana's heart too—fear lest there be not advance; lest like the disciples in Matthew 14, having been constrained by Jesus to "get into a ship . . . to go . . . unto the other side," the tossing waves of difficulties and the contrary winds of opposition frustrate the accomplishment of the great objective set by the Lord. To that troubled cry of fear as they realized the "other side" was still not reached and it the "fourth watch" (that period just before the dawn of the new day) the Lord quieted and encouraged with His blessed, "Be

of good cheer. Be not afraid." Today, as then, fear is banished by faith, and at His bidding, like Peter, the impossible is attempted.

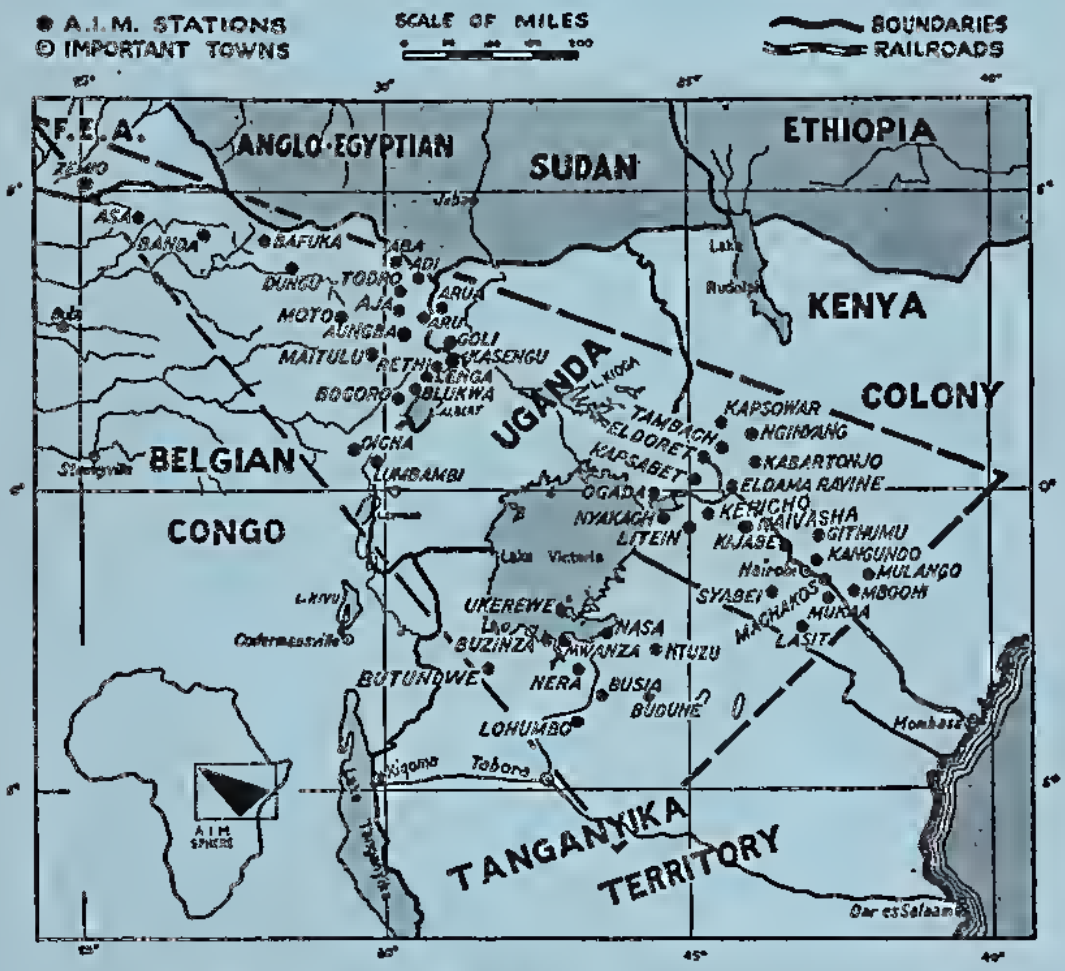
Thousands upon thousands are still sitting in darkness and the shadow of death, emaciated and starved, denied the Bread of Life. Will the enemy of their souls succeed in starving them into an eternal death? God is able to feed them. His storehouse is full. But He needs channels.

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted
The Lamp of Life deny?"

HERBERT AND MURIEL COOK.

Africa Inland Mission

FIELDS AND STATIONS



The triangle on the map above shows the field within which the work of the Africa Inland Mission is concentrated. It comprises an area of approximately 300,000 square miles — a tract of land as large as all of New England, New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, West Virginia, and Ohio. Twenty-one stations are located in Kenya, ten in Tanganyika, nineteen in Congo, two in Uganda, and one in French Equatorial Africa. Within reach of these fifty-three mission stations are fifty or more tribes of Africans to whom the Mission is endeavoring to give the light of the gospel of the Lord Jesus Christ.

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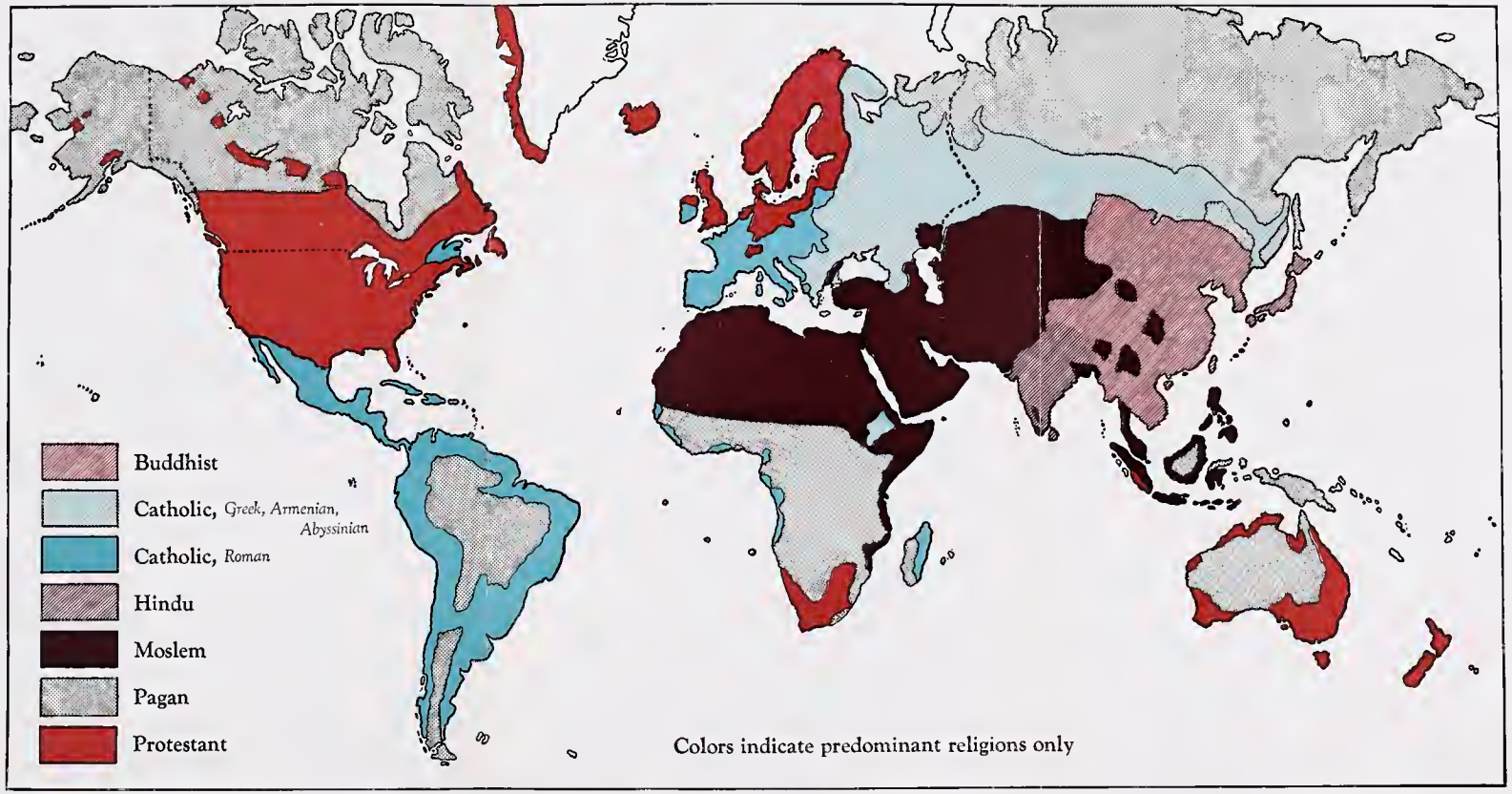
The WORLD *at a* GLANCE

God so loved . . . .
The field is . . . . . .
Go ye into . . . . . .

THE WORLD



Color shadings indicate appraximate geagraphical distributian rather than numerical distribution, e.g. Canada is actualy one-third Raman Catholic numerically.

I.F.M.A. Chart, 1953

LATIN AMERICA
Population 133,000,000
60,000,000 still unevangelized
1 missionary to 55,000 population

AFRICA
Population 160,000,000
60,000,000 still unevangelized
1 missionary to 18,000 population

INDIA AND PAKISTAN
Population 437,000,000
250,000,000 still unevangelized
1 missionary to 101,000 population

CHINA
Population 462,000,000
250,000,000 or more still unevangelized
Closed to Foreign Missionaries, except Formosa

JAPAN
Population 83,000,000
50,000,000 still unevangelized
1 missionary to 70,000 population

CENTRAL ASIA
Population 34,000,000
Afghanistan, Baluchistan, Nepal, Bhutan, Sinkiang (Chinese Turkestan), and Russian Central Asia (six Soviet Socialist Republics) almost wholly unevangelized and closed to foreign missionaries

ISLAND WORLD
Population 90,000,000 (consisting of Malaysia, 68,000,000; Philippines 19,000,000; 1,500 Pacific Islands, 3,000,000)
30,000,000 still unevangelized
1 missionary to 75,000 population

EUROPE
Population 480,000,000 (including European Russia). 300,000,000 Professing Catholics, Roman and Greek Orthodox; 84,000,000 Protestants; 100,000,000 Non-Christians.
Communist areas are closed to Foreign Missionaries

Note: *Census reports have been used where available; Conflicting estimates were averaged.*

Do You Know?

THAT there are 2,400,000,000 people in the world, half of whom have never once heard the Gospel! The world's population increases (over the death rate) by 109,000 a day!

THAT two fifths of the world's population is now under the direct domination of Communism, with other huge populations considerably influenced!

THAT the zealous Moslem missionary advance in Africa is characterized as one of the largest world missionary problems confronting the Church!

THAT if the people of China were to march past a given point four abreast, the line would never cease! A new generation would have grown up by the time the old one passed!

THAT 90% of India's and Pakistan's population receive only 30% of the total missionary effort, or one missionary for every 313,000 souls for an interior population of over 390 million!

THAT whole Indian tribes in South America are fast being annihilated by the white man's diseases, without once having heard the Gospel!

THAT there are not more than 22,000 active Protestant foreign missionaries in the world —a tragically poor output of over 190 million Protestants!

THAT 5,000 of the Protestant missionaries of the world belong to the Member Missions of the Interdenominational Foreign Mission Association of North America.

The Logic of the

MISSIONARY APPEAL

"A country at war declares a draft of man power, in terms of which every man of military age and fitness is conscripted for active service. The norm is to go, not to stay. The only honorable exempts from going are those disqualified for overseas service or those who can serve their country's cause better by remaining at home. Exactly so should it be in the Church's missionary war."

Robert Hall Glover

"Why should anyone hear the Gospel twice before everyone has heard it once?"

Oswald J. Smith

"While vast continents still lie shrouded in midnight darkness, and hundreds of millions still suffer the horrors of heathenism and Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

Keith Falconer, of Arabia

"Even on the low ground of common sense, I seemed called to be a missionary. For is the kingdom not the great harvest field? Then I thought it only reasonable to seek the work where the work was most abundant and the workers were fewest."

Gilmour, of Mongolia

"If 10 men are carrying a log—nine of them on the little end and one on the heavy end—and YOU WANT TO HELP, on which end will you lift?"

Borden, of Yale

"Lord, send me where Thou wilt, only go with me; lay on me any burden, only sustain me; cut any cord but the one that binds me to Thy cause, to Thy heart."

Titus Coan, of Hawaii

AFRICA INLAND MISSION

Founded in 1895 by Peter Cameron Scott

375 Carlton Avenue, Brooklyn 38, New York

(As of Feb. 1, 1953)

Six fields in East and Central Africa. Over 430 Missionaries. More than 3,500 national workers. Among 60 tribes. 60 stations — 2,000 out stations. In 8 hospitals, 60 clinics and 15 leprosaria. 3,260 teachers in all mission schools are daily reaching 85,000 pupils. Four printing plants producing scriptures, hymn books, lesson materials and tracts.

Information and Literature sent upon request.

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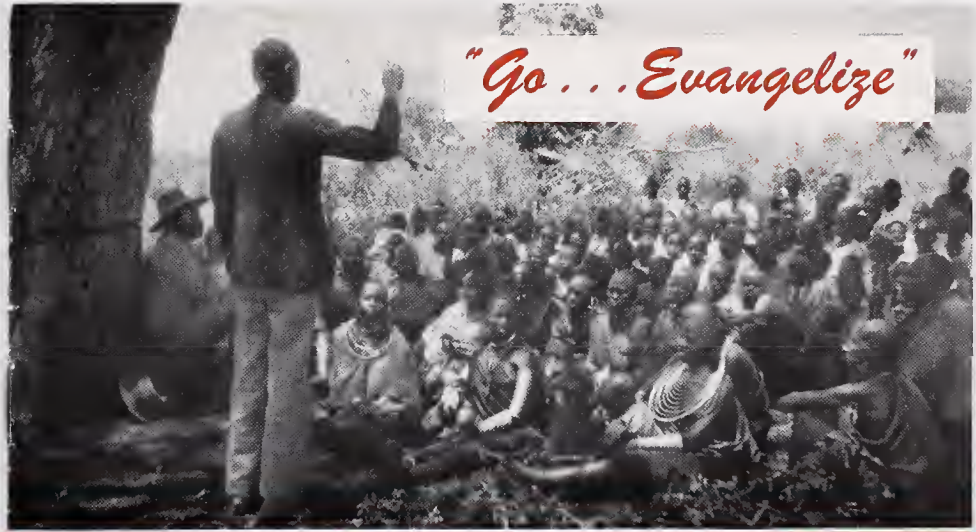
PRINTED IN U.S.A.

THE HARRINGTON PRESS

50-2-53 14th Printing 380,000


"Go . . . Evangelize"

An evangelistic safari and some of the people reached by it

"Go . . . Evangelize"

MANY Christians who are faithful in their missionary interest may have but a vague idea of what the evangelization of a heathen land entails. It is for their benefit that the Africa Inland Mission presents the following facts, gathered largely from answers to a questionnaire sent to a number of missionaries.

What types of people are found in the Mission's sphere of responsibility?

Within the central area of Africa over which the mission stations are scattered dwell people of many classes, nationalities, and degrees of culture — people controlled by Great Britain, France, and Belgium under five distinct governmental regimes. Most of the population belongs to the black race, but here again is variety, for work is being carried on in more than fifty different native tribes, with distinctive languages and diverse customs.

In one tribe types may differ all the way from the backward bush-dweller,

A Pigmy with his drums

clothed in skins, leaves, or cheap (usually dirty) cotton cloth, to the sophisticated African, immaculate in European dress, fluent in English or French, his pockets filled with shillings or francs earned at a "white collar" job. Between these extremes are the thousands of laborers, who have been drawn from many tribes to work on the great tea and coffee plantations or in the gold and diamond mines. As to education, many are utterly illiterate, others can read and write, while a few have attained to college standing. And there are those who, by their proximity to government posts or trading centers, have broken away from the restraints but not the superstitions of their tribes and have added to their own sinful practices the vices of the white man.

As to religious beliefs, the majority of the people are pagan, worshiping their ancestors, a host of evil spirits, or even Satan himself. Witch-doctors are the mediums

between them and the spirit world. In some places Mohammedanism is strong, in others Roman Catholicism, while strange cults have made inroads here and there.

Scattered among the native peoples are increasing numbers of outsiders, each adhering to the culture of his own land. There are government officials, research workers, merchants, and settlers from the ruling European countries. Thousands of traders from India, as well as educated Sikhs, have entered the British section. In northeastern Congo many of the tradesmen are Greeks and Cyprians.

Faced with this heterogeneous multitude, how does one evangelize them?

When the work began, the whole burden of evangelism rested on the shoulders of the few missionaries. They selected a site in the interior wilds, and piecing togethet the pattern of an unwritten language, they witnessed as best they could to the heathen workmen who helped them to erect their first shelters and to clear their first gardens. As they mastered the native tongues, they spread by every possible means the message of salvation through the blood of Jesus Christ.

Now the missionaries no longer stand alone. Working shoulder to shoulder with them is a great army of African believers. Improved transportation saves traveling time. Literacy in the centers of civilization has opened up a new field of tract distri-

bution and colportage evangelism. Large village concentrations along the Congo motor roads have made the people easily accessible there. But essentially the methods of reaching souls have not changed, although new devices such as visual aid and amplifying systems have been put to use.

The heathen must be sought in his village and given the Word of God. Constant moving among the people, sitting with them by their huts, speaking to them on the path, in their gardens, around their campfires, seeking out huts where sorrow and sickness have come — all afford opportunities for personal work. The African convert lives and testifies before his relatives and friends. Open-air preaching has been the means of winning many souls. The missionary or native Christians, or both together, hold services wherever they can get an audience — in the villages, in the mining camps or on plantations, at the markets, at funerals or weddings, at railroad stations, at trading posts, at native courts. Regular visitation is carried on in native soldiers' barracks, in jails, and in government hospitals. In British territory, where a number of schools are government operated, the weekly periods for religious instruction may be turned over to a missionary.

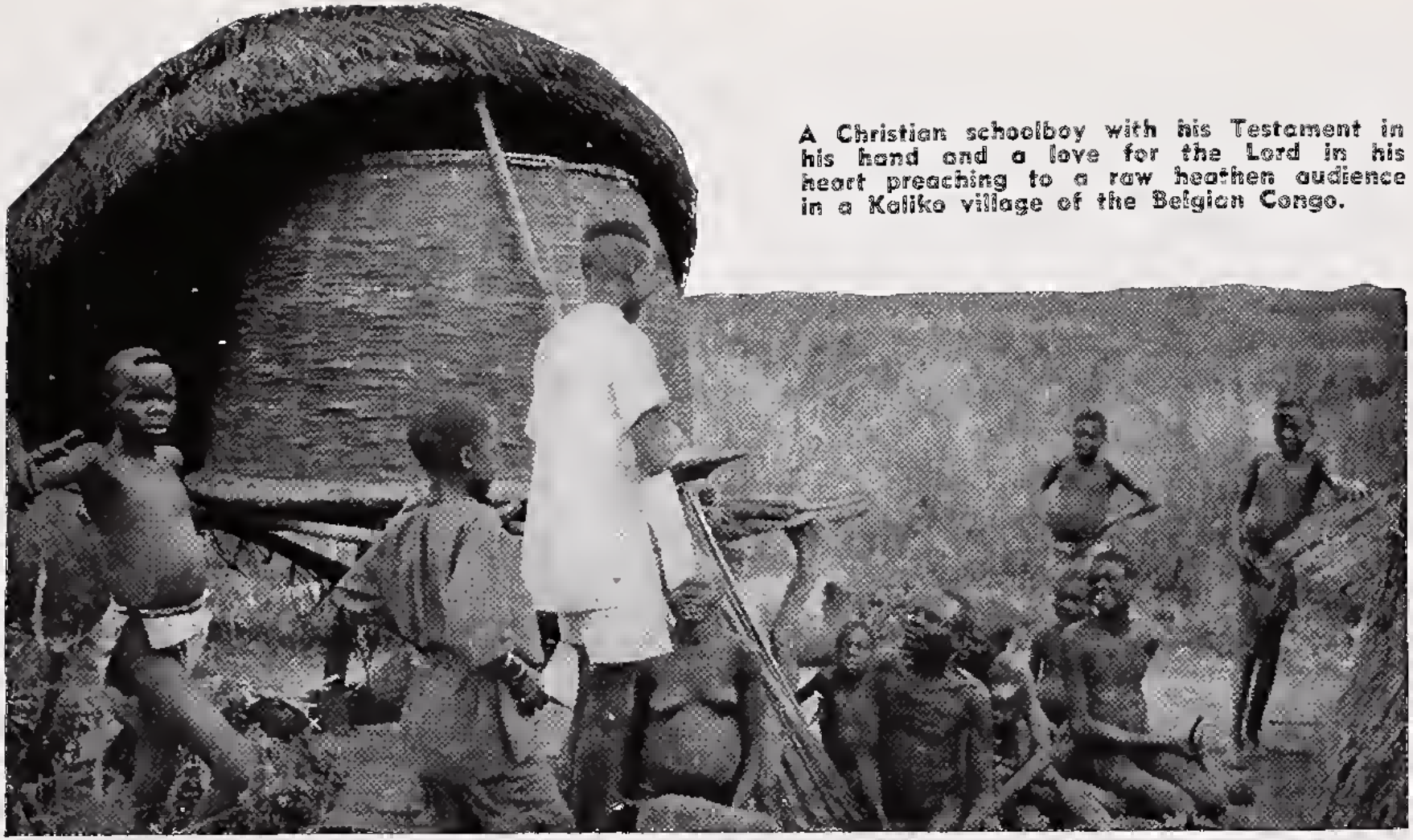
Away from the main stations, where a regular evangelistic ministry is carried on

in the church, Sunday school, day schools, children's meetings, services for workmen and hospital and dispensary patients, are many preaching centers and bush chapels, manned by native evangelists, supervised by missionaries and native pastors. Mixed or women's Bible conferences which are held at these places often are the means of bringing heathen under the sound of the gospel. Trips are made to unreached areas by missionaries or native gospel teams.

A Lendu mourner, Congo

In what manner is a heathen soul approached with gospel truth?

The pagan may have a sense of ceremonial uncleanness which antagonizes the evil spirits, but sin against a holy God is a foreign conception, although usually he has a vague belief in a supreme being. Beginning with creation, he must be shown how sin entered the world, what sin is, the seriousness and penalty for it. Blood sacri-



A Christian schoolboy with his Testament in his hand and a love for the Lord in his heart preaching to a raw heathen audience in a Kaliko village of the Belgian Congo.

fice is not new to him, but he must be shown that only the blood of the Son of God, who was made flesh for the suffering of death, is efficacious to put away sin. The love of God in such a provision is incomprehensible to him. He must be convinced that he is included in it.

Sometimes the heathen will turn to Christ when he sees the uselessness of his own gods, or the fear of the Spirits has made his life so miserable that he is won by the prospect of deliverance by One mightier than they. Telling of the second coming Christ or the glories of heaven attracts others. The parables or incidents from the life of Christ may make the first contact. The first chapter of Romans is used effectively in bringing heathen to understand their need. John 1:12, John 5:24, and John 14 are frequently used Scriptures.

Does response come by individuals or by groups?

Mass movements toward the Lord are practically unknown, although the dream of an old heathen woman once brought about a thousand inquirers to one of the Congo stations. The usual way that souls are responding to the gospel is one by one in a steady increase day after day. Often a saved individual eventually wins his entire

Basukuma youths, Tanganyika

household and many of his neighbors. And there are cases of whole families or little groups of friends accepting Christ at the same time. Tribes which have been most open are the Kikuyu, Akamba, Luo, Basukuma, Kakwa, and the Lugbara. The nomadic Masai, the elusive Pygmies, the Kamasia, and the proud Azandes still are very difficut to win to the Lord in spite of years of labor among them.

Is response greater in new or in old work?

Answers to this question differed, but the consensus of opinion was that, while a new work often draws crowds, there is apt to be a falling away after the first curiosity is satisfied or when those who have shown interest begin to realize the cost of discipleship. But as converts become established and live convincingly before their fellows, and there is a praying

native constituency behind the evangelistic effort, heathen prejudice is broken down and large numbers of souls are added to the church. Yet in some cases the inconsistent lives of professing Christians in the vicinity of an old station make work more difficult than in a raw heathen community.

What does the new convert face?

Violent physical persecution was the experience of the new convert in the early days, but now it is not so common except in the treatment of young girls in some parts of the field. In fact there are places where it brings prestige to be counted a mission adherent — if one does not break too completely with the old ways. Always there is pressure from the clan to return to superstitious practices, especially during illness. The Christian is cursed, ridiculed, tricked into making sacrifices. If a Lugbara, he might be poisoned. Young people are forced into heathen or polygamous marriages. Girls and women may be deprived of food. In some tribes believers have been discriminated against in the markets or deprived of property rights. Yet thousands have taken their stand for Christ down through the years.

What proportion of professed conversions are genuine?

In Africa, as in America, there are those who make a lip profession without a heart possession of the Saviour. They may be prompted by desire for some material advantage or may not have understood the real issue. Numerous quick professions are but a gesture of courtesy to the white man. People think he expects it, and they want to please him. Only the Lord knows who are truly His, but it might be safe to say that between a quarter and a third of the professions that are made represent a new birth.

Once given the gospel, why do the heathen reject it?

Deep in the heart of man, primitive or civilized, is the love of sin and of his own will, which is the underlying cause for his rejection of Christ. Outward causes may differ. Uppermost among the reasons offered by the African is this: "It's the white man's religion; it's not for us." The standards are too high for some. They cannot face being cut off from tribal life or giving up the enjoyment of beer, the dance, or plural wives. Fear of reprisal from neglected spirit powers hinders many.

Others cannot accept the message at its face value. They are sure that the missionary has an ulterior motive. One Tanganyike tribe finds it difficult to believe in an afterlife. However, such an objection is rare, for most animistic peoples have definite beliefs regarding the existence and the needs of those who have died. Other excuses are: "We're too old." "It's all right for our children." "If the affair is really so important, why did you wait so long to tell us?"

Indian mother and child

What are the present encouragements and problems in the work of evangelism?

In the work of evangelism as it is carried on today, the outstanding encouragement is the zeal for soul-winning and opening of new outposts that is manifested by African Christians. In the last ten or fifteen years great numbers of girls and women have come out boldly for Christ. The last eight years have seen marvelous openings in the mining camps. Hunger for learning among

African youth has brought more of them under the influence of the gospel. There are new problems, too. Worldly pleasures and the unaccustomed possession of cash have hardened many. False teaching and communist propaganda have prejudiced others.

How nearly is the task of evangelism finished in the area for which the Africa Inland Mission is responsible?

In most of the territory already entered, possibly fifty per cent of the people have access to a constant gospel testimony. Half of these may have an intelligent knowledge of the way of salvation even if they have not accepted it. But there are places where only an occasional preaching trip has been made or which are totally untouched. Outstanding among these are the southern section of the Anglo-Egyptian Sudan, the forest section of Congo, the islands of Lake Victoria, and the Masai country of Tanganyika. These and other unoccupied areas for which this Mission is responsible embrace a population of at least a half a million people. The Asiatics and Europeans of the country also could, for the most part, be classed among the unreached. The need is urgent for sufficient laborers, both black and white, to complete the imperative task of evangelizing Africa.

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The African at School

Free copies of these leaflets may be obtained by writing to the Africa Inland Mission Headquarters

AFRICA INLAND MISSION
373-375 Carlton Avenue
Brooklyn 5, New York

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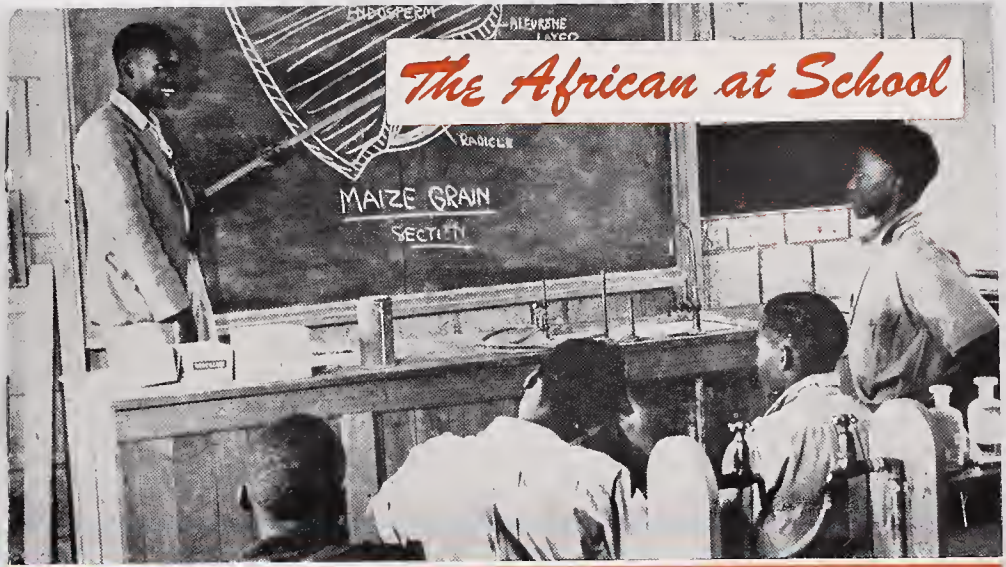
The African at School



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The African at School

NATIVE drums issue their come-to-school orders in thunder tones across the tropical countryside. Over the open plain, out of the valleys, from the forested hills, black feet come running. A metal bell, rung with energetic hand, calls sharply to attention the chattering groups of young folk on a sunny playground. "*Lift*-right! *lift*-right!" a kinky-haired teacher shouts in labored English to a long line of marching boys and girls as they file through the schoolhouse doors in column formation. This is Africa—the Africa of 1949—its youth on the march to the halls of learning.

Civilization, and with it a seemingly unquenchable thirst for knowledge, is fast possessing what, scarcely a generation ago, was a continent of primitive or savage peoples hardly conscious that a world outside their own existed. The progress of education in Africa has become intertwined with the work of missions there. The present school activity of the Africa Inland Mission was the subject of a questionnaire sent to its missionaries on furlough. Their answers, which are the source of the information presented here, are representative of the field in which the Mission is working.

The Development of Mission Schools

To understand the present educational situation, it is necessary to take a backward look at the beginning of mission schools and to follow their development for the fifty-odd years since the establishing of the first interior station in Kenya. As soon as the early missionaries had acquired a sufficient knowledge of the local vernacular, they translated Scripture portions into the languages of the people. But the people could not read what was being prepared for them. In fact, they never before had so much as heard that there was such an accomplishment as reading. Many listened to the gospel, and some of them believed. How could these believers grow in grace and in the knowledge of the Lord without first-hand access to the Word of God? Thus, for the sake of these new converts, schools, extremely primitive and crude at first, came into being almost simultaneously with the entrance of the gospel. Missionaries found themselves compiling primers for the use of those who came to learn. These were the first African textbooks.

Most of the pupils in the pioneer days were older men and boys. There were few children and no girls at all. As the fame of the "wisdom of paper" grew, however, even heathen fathers brought their sons to be taught and heathen boys whose fathers

were antagonistic ran away from home to learn. Here was fresh soil in which to sow the gospel seed, and where else could the missionary find such an opportunity to present the truth to the same souls day after day and line upon line? Heathen children were encouraged to attend school, and among those who did so for several years, a majority made at least a profession of faith. Thus schools began to be considered as channels for evangelism and are so regarded by many missionaries to the present day.

Drums of the village school

When school enrollments grew, missionaries no longer could handle the work of teaching alone. The older and brighter pupils were pressed into service. They in turn received additional training to fit them for greater usefulness. As believers multiplied, Christian parents sent their children to school in increasing numbers and girls as well

as boys were permitted to go to school. These boys and girls were still young when they finished the very elementary work which was all that the schools offered then. This fact, coupled with the need for more extensive basic training to prepare young people for Bible school and Christian service, brought about a gradual expanding of the curricula and the addition of more advanced grades. In time the colonial governments began to maintain schools for African children. From an academic standpoint, these schools made great advances, offering even college-level work in one institution in Uganda. However, government schools, especially

Pupils at one of the large outschools

higher schools, are entirely inadequate in number, and missions still bear much of the burden of educating Africa's youth—a fact which presents an admixture of responsibility, opportunity, and problems.

Mission Schools of the Present Day

The schools of all A.I.M. fields can be divided into two classes, the station schools and the outschools. A missionary is the teacher in charge of the station school, whereas outschools are handled by African teachers with missionary inspection or advice. In the Congo and in Tanganyika, the missionary does most of the advanced teaching in the classroom. In Kenya, however, his position is that of a supervisor. His actual teaching is confined largely to English and Bible and that only in the upper grades. There also the outschool teacher is more highly trained in secular subjects than elsewhere and is responsible only for the school end of the work, while in the other fields the duties of evangelist and teacher are combined. There the so-called outschool "teacher" is in reality an evangelist or pastor who carries on a small elementary school in connection with his church or as a means of contact with the people in the pioneer stage of the work.

Out of this division of the work grows the method by which the teachers are supported. The general practice in all fields is for pupils to pay a small entrance fee, which is used for the maintenance of the school. In Kenya the salaries of the African teachers are met by these fees and by supplementary Government grants from native tax funds. In Tanganyika and in Congo, allowances for the outstation workers come from combined church and school funds, but most of the African assistants who teach in the station schools do not receive their remuneration from church monies.

Boarding schools, except for girls, are not maintained by the Mission in the British dependencies. However, especially in Kenya, provision has been made for a number of boys to live on the main stations while going to school if their homes are too far away for them to make the daily trip to the station. Included among them are also some who cannot live at home because of the opposition from their heathen relatives. In the Belgian Congo, many of the schools are boarding. Co-education has been found satisfactory in the fields where the native peoples have become adjusted to the customs of civilization. Under the conditions which prevail in the Congo, it has been found more practical to teach boys and girls separately. The majority of those who attend the mission schools there are in their middle or later teens. Elsewhere, children of fifteen years and younger now make up the largest part of the enrollment.

LEFT: It is recreation time for this group of East African schoolboys. They are learning to make signals with their flags.

RIGHT: What real boy is not fascinated with the carpenter's bench and tools! These East African boys are no exception. They are having a good time as they learn how to use tools and to fashion useful articles with them.

Station school students lined up for classes

The Situation by Fields

Each field must be considered separately as to its school system and basic problems. In the Congo, there is no education outside mission channels, but in some parts it is compulsory for the village children to attend existing schools. As no two Protestant missionary societies are working exactly the same territory, there is a large section where the pupil may choose only between Africa Inland Mission and Roman Catholic schools. Most of the Mission's outschools there offer little more than Bible and first-grade reading, writing, and arithmetic. On each station is a school which covers the equivalent of three, four, or five grades, adding such subjects as music, composition, geography, French, and more advanced types of Bible study. There is

no Government inspection and teachers are not required to hold certificates. However, in view of the progress and the problems which exist now in the other fields and as a preparation for meeting similar problems when they arise in the Belgian territory, a beginning is being made in teacher training schools to provide better teachers as assistants in the Congo schools.

Tanganyika, like Congo, is divided into mission spheres for Protestant societies; but unlike Congo, it has a fairly well developed system of Government schools in the important centers. Several of these offer tenth grade work, and some trade or professional training is available. Missionaries have the privilege of conducting without restriction weekly Bible classes in all Government schools, and this opportunity is being taken advantage of wherever possible. Away from towns, children have few educational opportunities except through the Mission, which maintains small schools, covering first and second grades, in connection with its outstation chapels. Central station schools carry their students through the fifth grade in a well-rounded program which emphasizes regular evangelistic services, but follows the Government syllabus pretty closely except for crafts. Lack of trained native personnel prevents the introduction of higher grades in Tanganyika at this time. The central schools are open to inspection by the Government, which requires them to be registered and

to be supervised by a registered teacher, either missionary or African. Missionaries, at least for the present, may be registered without an American teacher's certificate if they can produce other satisfactory educational credentials. The A.I.M. work in Tanganyika still is lacking in certificated African teachers, so that all station schools now are supervised by missionary teachers, although much of the teaching, especially in the first, second, and third grades, is carried on by native assistants many of whom are very capable within those limits.

Kenya is by far the most advanced educationally of the A.I.M. fields. The Government system is highly efficient, and some sections are occupied by several missionary societies all of whose schools are full to overflowing. The latter are required to meet Government standards, and no teaching, even in outschools, is possible without a permit. A number of the African teachers hold certificates, so the outschools in Kenya include three to five grades. Two A.I.M. station schools in the Colony provide training through the eighth grade, others to the fifth. The Government is becoming steadily more exacting in its requirements for European teachers and is bringing increased pressure on missionary societies to push advanced education. There, as in Tanganyika, Government schools are wide open to the missionary for giving weekly Bible instruction to those pupils who desire it.

The Educational Problem from a Spiritual Angle

There is little doubt that the Mission has come to a time of decision in the matter of education. Most missionaries are agreed on the value of continuing elementary Christian schools, especially if they can be run by trained African teachers with a passion for souls and a concern for the spiritual growth of saved pupils. It is a sad fact that many young people of the African church drift away from the Lord in the Government institutions. It is also a fact that other missionary societies, some of which propagate false doctrine or condone worldly practices among their adherents, are going in for an elaborate program of higher education. Lacking other opportunities, the youth of the land, in their greed for knowl-

Sammy is holding a big book for a little boy, but he knows how to read it.

edge, will flock to such schools. On the other hand, it is a serious question how far the spiritual interests of the A.I.M. would be served by further advance in the educational field. There is danger also of future Government limitations which would hinder the missionary in maintaining an out-and-out Christian program.

The Challenge of the Immediate Future

Throughout the field, consideration is being given to the opening of a few centrally placed schools ranging from eighth to twelfth grade according to the advancement of the people in the locality. The workers believe that, should such a plan be followed, the enrollment should be restricted to Christians of proven faithfulness or even to those who are definitely committed to places of Christian leadership as pastors, evangelists, and teachers. Whatever policy may be adopted, teacher training is a pressing need of the moment, for existing schools must be staffed with Africans who can carry greater responsibility than at present. The possibility of going ahead with such training is dependent upon the addition to the field personnel of an adequate number of certificated missionary teachers who are also Bible trained and at one with the principles of the African Inland Mission.

A group of African outschool teacher-evangelists

Cover Picture — British Official Photo

AFRICA INLAND MISSION
373-375 Carlton Avenue
Brooklyn 5, New York

PRINTED
IN
U.S.A.

1950

The Missionary CALL

The Interdenominational Foreign Mission Association of North America was founded in 1917 as a fellowship of foreign missionary societies without denominational affiliation. Relying upon God through faith and prayer for the provision of their needs, they seek to present a strong, united testimony for the complete and speedy evangelization of the world. Over 4,500 missionaries serve under its Member Missions in all major fields of the world.

Interdenominational Foreign Mission Association

Founded in 1917

1860 BROADWAY NEW YORK 23, N.Y.

THE MISSIONARY CALL

"What constitutes a missionary call?" "How may I know whether I am called to be a missionary?" Perhaps no questions are more constantly asked by earnest young Christians in Bible institutes and missionary conferences than these. And not without good reason, for they are admittedly important questions. Nothing could be more vital for any person setting out for the mission field than to be clearly assured of the call and leading of the Lord in taking that step. Without such assurance one would be exposed to distressing doubts and to the subtle insinuations of the Evil One in facing the many difficulties and severe trials which are inseparable from missionary life and labor.

Yes, one needs to be unmistakably sure of the call of God to missionary service. But the vital point is to look in the right direction for the missionary call. For it must be said that there is a lot of fog and illusion and false sentiment, and at times also evasion and self-deception, about this question. One person *does not feel called,* while another *does feel called,* and both of them may be alike mistaken.

What, then, is the true nature and the right basis of a missionary call? We have no set formula or patent prescription to offer, but we turn with this problem, as with every other, to the Word of God for a solution. And in this instance let us turn in particular to the

book of Acts as the God-given handbook of guidance in all matters pertaining to the Christian missionary enterprise. We believe that the Macedonian vision and call given to the apostle Paul furnishes a clear and satisfactory model for a missionary call today. Let us then open our Bibles at Acts, chapter 16, and note the narrative and its teaching.

Paul and his colleagues were no slackers, no selfish, worldly Christians, but earnest, devoted witnesses and workers for the Lord. Had they been otherwise they would not have heard the call when it was given. The trouble with those who say they have never had a missionary call may be that they are living too far away from the Lord to hear Him when He does call. Yet Paul, foremost Christian of his day though he was, had never lifted up his eyes to see beyond the confines of his own continent. And so he was about to start out upon another Gospel tour in home territory which he had already covered before. But God halted him, gave him a vision of a land and need farther out, and called him from the home field to become a *foreign* missionary. Let us first take that lesson to heart.

Next let us note that that vision which came to Paul was a two-fold one.

1. *It was a heavenly vision.* It came from God, and was a revelation of God's will, of what God wanted done. And so later on we find Paul testifying that "I was not disobedient unto the heavenly vision" (Acts 26:19). Now that is for us the first aspect, and a most vital

one, of the true missionary call. How are we to get it? Are we to expect and wait for the heavens to open, as in Paul's case, and such a vision to be seen, and such a voice to be heard, as he saw and heard? No, God does not need to deal with us now in this way, for He has given us His Word, through which He reveals His will and speaks to us. As someone has well said, the missionary call is not so much a *voice* as a *verse*.

We have, for instance, such plain statements as that "God so loved *the world*"; that "the field is *the world*"; that Jesus is "the light of *the world*"; that God is "not willing that *any* should perish, but that *all* should come to repentance". We are told that "*whosoever* shall call upon the name of the Lord shall be saved", and then follows that solemn and convicting series of "Hows" that affirm that only through the preaching of the Gospel can men anywhere hear, believe, call upon the name of the Lord, and be saved. (See Rom. 10:13-15). And these are but a few of a multitude of Scripture texts which convey the same truths, namely, man's universal sin and need of salvation, God's provision for all men in Christ, and the Gospel as the only means of escaping eternal doom and obtaining eternal life. Finally there is the Great Commission, Christ's "marching orders" to the Church, repeated five times, which commands the preaching of the Gospel *to every creature*, the evangelizing of *all nations*, the bearing witness to Him *unto the uttermost part of the earth*.

Surely the Lord has thus made unmistakably plain what He expects of His Church, and the implication to *every member of that Church* is inescapable, namely, that he accept and carry out his personal share of the responsibility and task.

2. *It was an earthly vision.* That "man of Macedonia", so vividly portrayed before Paul's eyes, was God's way of bringing to his attention a land and people yonder in Europe in desperate and unrelieved spiritual need. Macedonia had her art, philosophy, and religion; her schools and temples; her poets and sages; and much else of which she might be proud. But Macedonia had no Gospel, no saving message. *Macedonia needed Jesus Christ,* and the mute appeal of that vision was *"Come over . . . and help us".*

Are not the heathen and Moslem lands of the world today the modern counterpart of Macedonia in Paul's day? China, India, Japan, and other countries have much that is worthy and commendable in their national history, their literature, their arts and industries, their vast store of empirical knowledge along many lines. But they have no Gospel, no saving message, except it be taken them from the God-favored lands of the West. Civilization will not meet their spiritual need, nor will education, nor anything else except the Christian Gospel. *They need, they must have Jesus Christ.* We Christians, and only we, can supply that need.

Now if you will put together these two

aspects of the Macedonian vision, the heavenly and the earthly, you have the true basis of a genuine, a scriptural missionary call. Such a call rests not on feeling, or sentiment, but on *fact*—the fact, first of GOD'S WILL as revealed in the Word, and then the fact of HUMAN NEED as revealed in the world. Only upon an honest and serious consideration of these two great facts can any Christian reach an intelligent and conscientious decision as to where and what his part is in helping to carry out the one great business of the Church of Christ on earth, the giving of the Gospel to all mankind.

It is impressive to note the effect of that Macedonian vision upon Paul and his companions. Verse 10 reads: "After he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

"After he had seen the vision" simply means after God had brought to Paul's attention facts which he had never before considered. There in another continent was a land which as yet had not had its first opportunity to hear of the only Saviour, while he was proposing to go again to people who had already heard. Not that all of them had accepted the message, or even that every individual in either Asia or Bithynia had been contacted. But they had at least to some extent been enlightened, while not a ray of Gospel light had reached Macedonia. And so the Spirit of God cried, "Fair

play. No partiality. No premium upon souls in Asia and discount upon souls in Europe, but equal opportunity to hear the Gospel, equitable distribution of the Bread of Life to souls equally lost and needy, and for all of whom alike Christ died." And He is saying the same to Christians today in our land of Gospel light and privilege concerning the unevangelized millions across the sea. The *facts* about the heathen world which we well know, or can readily learn if we want to know them, are the *finger of God* pointing out our responsibility and duty.

"Immediately" speaks of prompt response to the voice of the Spirit: no dilly-dallying, no procrastination, but beginning at once to act when the voice of God has been heard. Oh the spiritual tragedies we could cite as a result of postponing the doing of God's revealed will!

"We endeavored to go" expresses a genuine purpose and honest effort to go, which is so different from that passive "willingness" which so many young people have professed, without treating the matter seriously and taking any practical steps toward going. Obstacles in the way are not to be regarded as indicating that it is not the Lord's will for one to go, for such obstacles are often both the devil's attempt to hinder and the Lord's test of the sincerity and strength of one's purpose.

"Assuredly gathering that the Lord had called us . . ." Note carefully this statement. "Assuredly gathering" is not the language of emotion or sentiment, but rather of thoughtful reason-

ing and logical conclusion. So many seem to think of a missionary call as purely emotional, but this is a mistaken idea. God can, if He so chooses, guide us through our emotions, which He has given us. But He can just as truly lead us through our reasoning faculties, when these are surrendered to Him. He did so with Paul in the instance before us. The shutting of two doors in succession, and then the facts about Macedonia brought so strikingly to his attention, led him and his companions to conclude ("assuredly gather") that the Lord was leading in that direction. Nor were they mistaken, as the sequel clearly proved.

It was this same *logic of facts* that appealed to James Gilmour, pioneer missionary of Mongolia. Said he: "To me the question was not 'Why go?' but rather 'Why not go?' Even on the ground of common sense I seemed called to be a missionary. For is the kingdom not a great harvest field? Then I thought it only reasonable to seek the work where the work was most abundant and the workers were fewest".

Now, as to where the place and what the part is in God's world-wide work for each reader of this message, we do not presume to say. But we are confident that the true and sure way for every honest Christian, fully surrendered to the Lord and without any reservation of mind, to discover this is upon the basis we have indicated, namely, the plan of God as revealed in His Word, and the measure in which that plan has been carried into effect

across the world. Moreover, we believe that upon this basis the normal, the logical course for every Christian whose age, health, qualifications, and circumstances admit of it is to offer for foreign missionary service.

Military service affords a fitting parallel. This country at war declares a draft of man power, in terms of which every man of military age and fitness is conscripted for active service. The norm is to go, not to stay. The only honorable exempts from going are those disqualified for overseas service or those who can serve their country's cause better by remaining at home. Exactly so should it be in the Church's missionary war. In view of Christ's imperative "GO" and the overwhelmingly greater need in the foreign fields than at home, loyalty to Him and love for lost souls constitute a compelling claim upon all Christians who are able to "GO" in person, and upon all others to "GO" by prayer and by purse to the full measure of their ability.

Just one point more. "Am I not to expect a special personal call to some particular field and sphere?" someone asks. Yes, when you are eligible for such. But those only are eligible who have taken the proper attitude of acceptance of the general call and placed themselves unreservedly at the Lord's disposal. Just as in the matter of salvation, you did not see your individual name in the Gospel invitation, but you saw the term "whosoever", and when you accepted that call the Holy Spirit particularized it to you, giving you the assurance of salvation,

so when you accept and respond to the general call, or command, of the Great Commission, you become a candidate for a personal call to some particular field and post, and the Holy Spirit will duly give you this as you wait upon Him for it. We could cite literally hundreds of instances of this in our own observation. The Lord will not keep in darkness concerning His specific will and plan any yielded and trusting child of His. His promises such as Psalm 32:8; 25:9; Jno. 7:17 and many others give ample assurance of this. Guidance will come, clear and certain, in His own time and way. But only when we can say with Eliezer of old, "I being in the way", can we add, "the Lord led me" (Gen. 24:27).

There is nothing more vitally important than to know the will of God for your life; and there is no joy, or peace, or satisfaction so great as to be completely in that will and in His appointed place for you in His blessed service.

"Lord, what wilt thou have me to do?"

AFRICA INLAND MISSION

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Meet Big Peanuts of the African Plains

By Lucilda A. Newton

A STRANGE sound came from behind the little round mud hut. It could be a cow mooing, or a sheep bleating, or a dog barking, for there was a cattle-pen back there. It was made of big logs and sharp, prickly thorns, and the cattle were kept in it when there was no one to take them out to graze on the hot, grassy plain.

The strange sound came again. But it didn't sound at all like a big cow. It didn't sound like a woolly sheep, either, and it certainly didn't sound like a fierce dog! It sounded more like a wee, wee lamb crying for its mother.

And then from the cattle-pen came a very old-looking woman. Her thin black body was covered with just a torn cloth, and her arms and neck were covered with strings from which dangled a great many queer things like bits of bone and hair, and leopards' teeth. These were meant to act as charms to protect her against harm and danger. In her arms she held a handsome brand-new black baby boy. He was crying, and it sounded for all the world like a wee, wee lamb crying for its mother.

Yes, this little black boy had been making that strange sound out in the cattle-pen behind the little round mud hut.

The black mother and father were very happy

about the arrival of this baby boy. And the old grandmother was, too. What should they call him? Joy? No, indeed, for then the evil spirits that were always trying to harm babies — and grown-ups, too — would know that they loved the baby and would kill him for sure. They couldn't run that risk. It would be better to call him Trouble or Unwanted or something like that!

It was June when the baby was born, and the corn and the rice and the millet were all getting ripe. The potatoes were growing bigger and bigger. And that very week they had stored away baskets and baskets full of delicious new peanuts. Peanuts were bigger and better than usual that year.

Father sat by the door of the little round mud hut thinking over all the work of the past week, and thinking, too, about the new little baby. He was really thinking very hard about a name for him. Suddenly he said,

"What have we been doing all week? We've been pulling up peanuts, and carrying peanuts, and selling peanuts. I've seen peanuts all day and dreamed about them at night and we shall be eating them all year. The baby's name shall be Peanuts — Big Peanuts!"

"Indeed, that is a very fine name," said both the baby's mother and the baby's grandmother. And that is what they called him.

° ° °

Rat-a-tat-tat, rat-a-tat-tat — the drum call rolled out over the hot dusty plain, and in the little round mud homes, slates and books were quickly collected, and the little black feet and big black feet followed the winding paths climbing up, up the hill toward the big mud schoolhouse.

It was the first day of school again. How glad all the people were to hear that drum call! They hurried into the big room, seated themselves *di-di-di* [very, very close together] on the mud brick benches, sang loudly the opening song, slyly peeked into their readers while the Bible was being read, bowed their kinky black heads during the short prayer, and then scampered away to their classrooms like little black ants suddenly released from a sugar jar.

Standing at the hole in the wall they called a window, was a black man dressed in the single

looked happy when they spoke that name. Oh, there was so much to learn in school, but tomorrow was coming, and the next day, and the next, and he would find out all about these things for had not Father paid twenty precious cents at the school so that Big Peanuts could learn for a whole year?

So Big Peanuts lay down that night on the hard mud floor, covered over with his nice new cloth, and dreamed new dreams in which he, Big Peanuts, was standing with a black book in his hands reading to a great crowd of boys and girls. He was reading that sweet new name he had heard in school that day — Yesu.

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THERE'S MORE ABOUT BIG PEANUTS

in the book which bears his name, written by Lucilda A. Newton, an A. I. M. missionary in Tanganyika Territory. Get the book and find out how Big Peanuts lived in the village before he came to the mission station, and how he and his two little brothers let the Lord Jesus into their hearts and learned to love him. All of them are real and not imaginary characters.

Not only is the book written in captivating style for juniors. It presents the plan of salvation so clearly that some young readers have been known to let the Lord into *their* hearts because of it. Used individually, its chapters are excellent story-time material for Bible clubs and Sunday schools.

Big Peanuts is published by the Moody Press, 153 Institute Place, Chicago 10, Ill. Order it from your nearest Christian bookstore, from Moody Press, or from A. I. M. Headquarters. Paper. Illustrated. Price 50 cents.

AFRICA INLAND MISSION

375 Carlton Avenue Brooklyn 5, New York

PRINTED IN U.S.A.

PRAYER
and Missions

Are **YOU** *Praying?*

Prayer - THE ESSENTIAL PREPARATION FOR MISSIONARY ADVANCE

Special Prayer Requests

A plea is hereby made for the setting apart daily of some definite time, if only ten or fifteen minutes, to plead the following:

1. For the continued mighty working of God in all fields where missionaries are at work.
2. For the proclamation of the gospel in all lands, that it may result in the salvation of many.
3. For God's blessing upon the Bibles, scripture portions, tracts, and other Christian literature already in the hands of the people, that they may be read, understood, and heeded; for all engaged in Bible translation or in production of Christian literature.
4. For the gospel seed that has been sown in past days and now lies dormant in many hearts, that the Holy Spirit may bring it to mind and make it fruitful.
5. For Christian hospitals, dispensaries, leprosariums, orphanages, and all benevolent institutions, that they may be made spiritually fruitful while meeting physical needs.
6. For the national churches and Christians, that they may continue to grow in grace, to witness, and to win souls for Christ.
7. For Bible schools and seminaries at home and abroad; for special work among children and young people.
8. For a vigorous advance on all fields into unoccupied territory, with the aim of extending the gospel witness with all possible speed to the yet unreached millions of mankind.
9. For provision of transport facilities and funds for passage for workers to all fields.
10. For sympathetic cooperation of home governments in granting passports, permits, and visas for outgoing workers.
11. For divine guidance for missionary societies in selecting and sending out new recruits of high quality, spiritually, and in every other particular, able to give effective service in this new day of unprecedented opportunity.
12. For happy relationships and effective cooperation between missionaries and the rapidly developing indigenous churches.

Weekly Cycle of Prayer FOR THE WORLD FIELD OF MISSIONS

SUNDAY United States, Canada, Alaska, Great Britain, Australia, Europe, Home Church and Mission Boards and Councils.

MONDAY India, Burma, Siam, Malaya, French Indo-China.

TUESDAY China, Tibet, Mongolia, Japan, Korea, Soviet Russia.

WEDNESDAY Africa (North, East, South, West, Central).

THURSDAY Latin America (South and Central America, Mexico, West Indies).

FRIDAY The Near East (Palestine, Syria, Turkey, Arabia, Iraq, Iran), Central Asia, Afghanistan, Baluchistan, Moslems throughout the world.

SATURDAY Jews throughout the world. Island World (including the Philippines and Dutch East Indies).

SEVEN INSTEAD OF TEN

A striking instance of how PRAYER CHANGES THINGS on the mission field.

A MISSIONARY COUPLE, in charge of some ten stations, felt constrained to write their secretary at home confessing the lack of progress in their field. Because of indifference, opposition, and ignorance, they seemed to make no headway. To human eyes the situation looked hopeless.

The missionaries suggested that the secretary try to find ten persons, each of whom would make one station a special object of unceasing prayer that the Lord would work a change. Time passed, and things began to happen in seven of the ten stations. Revival broke out, the gospel was gladly received, and great numbers were brought into the fold. But in the other three stations there was still no change.

Again the missionaries wrote the secretary, telling of the change in the seven stations, but expressing their concern for the other three, and asking if he had anything further to suggest.

It was not difficult for the secretary to clear up the seeming mystery. He had succeeded in getting special intercessors for seven of the ten stations, but not for the other three. The contrasted records spoke eloquently of the part that prayer had played.

"For from the beginning of the world men have not heard, . . . neither hath the eye seen a God beside thee, which doeth so for him that waiteth for him" (Isa. 64:4).

"The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought in the place of weakness, failure, and disappointment, let the whole church answer God's standing challenge: 'Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not.' " (Jer. 33: 3).—*Hudson Taylor.*

Issued by the Interdenominational Foreign Mission Association of North America. Sample copies of this and other pamphlets will be sent free (complete set 25c) and orders filled by addressing the I.F.M.A., 375 Carlton Avenue, Brooklyn 5, New York.

PRINTED IN U.S.A. 1948

MISSIONARY QUALIFICATIONS AND PREPARATION

SMALL CHRISTIAN MISSIONS
THE
ELEVENTH
HOUR
BE GUILTY OF "TOO LITTLE, TOO LATE"?

Missionary Qualifications and Preparation

CHRISTIAN service requires the highest character, the best of gift and talent, and therefore the proper training and equipment of the worker. This is doubly true of the mission field, with its unlimited scope for the employment of every kind of gift and every type of worker. Here too, largely through being in a strange land and among a strange people, special demands are made upon the missionary along spiritual, intellectual, and physical lines. His qualifications and preparation are presented under three heads.

Spiritual Qualifications

1) *Be assured of your salvation* through the finished work of Christ and by personal appropriation of the promises of God. Satan may try to challenge you concerning this with deadly subtlety.

2) *Maintain close fellowship with God* in the fulness of the Holy Spirit as an ever deepening daily experience—growing in grace and in the knowledge of Christ. Spiritual stagnation is a danger.

3) *Manifest a deep, sincere love for souls,* especially for the people to whom one is called. The winning of men to Christ

must be the missionary's life passion. It is surprisingly easy on the mission field to substitute other things for this, or to become harsh, censorious, and legalistic.

4) *Evidence soundness of faith.* A firm belief in the Bible as the inspired Word of God, and the knowledge and acceptance of its teachings. Knowing how to use the Word especially in personal work.

5) *Possess a sense of Divine commission,* of being under the Master's orders, of being a missionary (full time or otherwise) "by the will of God", of being called and sent forth to that field or type of work which you believe to be God's choice for you. (Beware, however, of an overbearing assurance concerning God's will in particular matters, with little respect for the opinions of others and the leading God may have given them.)

Intellectual Qualifications

1) *The ability to learn,* or knowing how to study. The missionary should be one who can observe and obtain, and make use of information. He has to learn a foreign language or languages, and should acquire a knowledge of native customs and beliefs, of the people themselves, their thinking and reactions, as well as being a faithful student of the Word itself.

2) *The ability to teach,* to impart to others. He must be able to present the Christian message clearly and effectively to those who have entirely different and firmly rooted ideas, and who may have little or no general knowledge. The missionary is under grave responsibility to preach the gospel so that it is understood. See Matt. 13:19, 23.

3) *Open-mindedness.* Wideness of interests, reading, and thinking are necessary to keep the missionary fresh and alert, and capable of winning the friendship and confidence of the many types of people he will meet. A starved intellect or a rutted and narrow mind may render worse than useless the most zealous and orthodox worker. A trained, active and open mind is next in importance to a devout heart.

Physical Qualifications

The prospective missionary must be healthy and thoroughly sound in constitution, though particular disabilities are not always a bar to the foreign field. Certain types of work require extra robustness. Nervous and temperamental stability are of utmost importance.

Qualifications for a missionary may also include the following:

Humility. National as well as personal pride cannot be too strongly deprecated. The mission-

ary must be willing to see the good in others and to learn from them.

Conscientiousness—a strong sense of responsibility toward God, His work, fellow-workers, supporters at home, and to the mission of which he is a part—for example, being faithful in correspondence!

Patience, perseverance, endurance, and purposefulness. Things move very slowly in most foreign lands. They are often done quite differently from what we are accustomed to. The missionary must frequently face mishaps, disappointments, misunderstandings, injustices, perhaps insults, physical discomforts, hardships and much nervous strain. The odds against him are in many ways greater than at home. Read 2 Cor. 6:1-10 and 11:23-28.

Adaptability. New, frequently changing and often trying circumstances are the missionary's lot. He must be able to adjust himself to them, to the people and their ways in the country of his adoption. *A cooperative spirit* is essential, for he will be living and traveling at very close quarters with others. He must be able to work as a member of a team. *Tactfulness* is a most important asset, as is also the capacity for sympathy and understanding.

Common sense—the ability to take reasonable precautions to guard one's health, safety, and general well-being. This includes such knowledge as knowing how to relax, rest, and keep oneself young in spirit.

Humor. This is indispensable in daily living and contacts, and often saves the day in an awkward and unpleasant situation.

Character or poise—mental and spiritual balance. Extremes are disastrous. Piety without character is dangerous, as is zeal without wisdom.

PREPARATION FOR THE MISSION FIELD

Spiritual Preparation

Development of devotional habits. Knowing how to feed on God's Word without any "helps"; getting daily strength and direction from it; memorization of scripture; a systematic, comprehensive prayer life. If these are not developed beforehand, there will be little likelihood of their being developed after reaching the field.

Knowledge of the Bible and of Christian doctrine and history. This is usually best obtained at a Bible school, Christian college, or reliable seminary, including if possible courses in missions.

Practical experience in Christian service may be obtained at Bible school and in direct church work under an able pastor or other Christian leader—Sunday school, young people's work, visitation, street preaching, etc.

Personal witness and soul winning. Knowing

how to make a spiritual diagnosis and how to use the Word of God in dealing with individuals. Certainly every missionary should be a soul winner before leaving his home shores. Crossing oceans will not make him any bolder in this all important task.

Intellectual Preparation

A sound general education is necessary. University or college education is very desirable, as those equipped in this way are increasingly needed on the mission field today, but missionary personnel is by no means limited to such workers.

Many *special subjects,* such as psychology and logic, can be turned into good account on the field, also business knowledge and experience, and almost any professional or technical training.

A knowledge of *phonetics and linguistics* is invaluable, especially in primitive lands where the language has not been reduced to writing. One of the sources for instruction in these two important subjects for missionary use is given by the Wycliffe Bible Translators at their summer institutes.

The cultivation of some special interest in the realm of art, literature, or music, or of some practical hobby, is helpful within limits and may prove of real use as a pleasant recreation.

Physical Preparation

Observe carefully all the rules of health. Try to build up a reserve of physical strength. Do as much walking as possible, cycling, etc. The ability to swim may become extremely useful some day! Without going to excess, seek to inure yourself to hardships and discomforts.

An early medical examination to determine your physical fitness for the foreign field is recommended.

Missionary Knowledge

In addition to the above, the prospective missionary should learn all he can about *life and work on the mission field.* Read missionary magazines, biographies, and other books. *Ambassadors for Christ,* by Mildred Cable and Francesca French, meets a great need in this connection. Talk with missionaries, and attend as many missionary meetings as possible. Learn about other fields as well as the one in which you may be especially interested.

Study missionary principles and history. Learn something of the world's religions. *Progress of World-Wide Missions* by Dr. Robert H. Glover, and *Missionary Methods—St. Paul's or Ours?* by Roland Allen, and *The Dynamic of Service* by Paget Wilkes, ought to be read by every prospective missionary.

Medical Knowledge

A knowledge of first aid, the use of simple

remedies, elementary nursing, teeth extraction, sanitation, etc., is of great importance if not essential. If possible, take a course in missionary medicine and hygiene, especially if you expect to go to a pioneer field.

Miscellaneous

A knowledge of the following subjects will almost certainly come in useful: carpentry, building, gardening, care of horses, cows, etc., cooking, dietetics, photography, radio, mechanics, driving, stenography, keeping accounts—the latter being a positive essential.

"Who is sufficient for these things? . . . Our sufficiency is of God."

ROOM 715
1860 BROADWAY
NEW YORK 23, N. Y.

Issued by the Interdenominational Foreign Mission Association of North America, [redacted]

Distributed by
Africa Inland Mission, 375 Carlton Avenue, Brooklyn 5, N. Y.
(Member Mission of I.F.M.A.)

PRINTED IN U.S.A.

MEN WANTED

SHALL CHRISTIAN MISSIONS
THE
ELEVENTH
HOUR
BE GUILTY OF "TOO LITTLE, TOO LATE"?

MEN WANTED!

WOMEN have done a noble work in missions all down the centuries, and there are far more women than men in missionary work today. Missionary societies still need women and continue to accept them for service, because there are certain kinds of work that only women can do and should do. We fully recognize the value of their service and we commend them heartily for all they have accomplished, but we wonder why there should be so few *men* by comparison. The great work of foreign missions never stood in such dire need for *men* as it does today, and it is of this need for *men* that we now write.

As man to man, we address this appeal to our Christian brothers. The cry of foreign missions now, as never before, is MEN WANTED. Too long has the work of foreign missions been left to women. The missionary work of the church has been left to the Women's Missionary Society. We scarcely ever hear of a *Men's* Missionary Society. "Men have not time to attend missionary meetings," is one excuse frequently given; yet men do have time to attend many other meetings for other purposes. Thousands of Christian business men find time to gather weekly for luncheons, and God blesses their fellowship and labors; so lack of time evidently is not the reason why *men* do not meet to further the work of missions. It would revolutionize missionary work if the *men* would take it up as seriously and devotedly as have their wives and mothers.

The need for *men* recruits is desperate, not only to press the advance into the enemy's territory, but also to hold the ground already gained. Again we cry out, MEN WANTED!

Here are some reasons why foreign missionary work is primarily a *man's* job:

1) The Great Commission was given to *men*. The Lord Jesus chose *men* to be His disciples. He sent forth *men* as His witnesses while He was yet on earth, and He told the *brethren* to go into all the world with the gospel. We have slipped here, and have failed our Lord in not emphasizing the Great Commission primarily as a *man's* job.

2) The standards of pagan lands call for *men*. The native mind demands that a man be the leader of any work. Because of the lack of *men*, women have had to take the lead again and again, and we concede that God has overruled this situation in many places. Our sisters have gone forth with the Word of life, they have won converts to the Lord, and they have won the respect of those converts. Yet we cannot get away from the fact that in most foreign lands the father is the head of the family, and the *men* are leaders of the community. This prominence of *men* in positions of authority is also the rule in the Bible.

Missionaries are aliens in a foreign land, and must often contact government officials for various reasons, such as permission to put up a building or to take a journey. When women have had to stand before officials, the cause of missions in the estimation of the people has been lowered. Indifference and opposition from foreign officials have often been due to our lack of men to make such official representation.

3) Pioneer work in foreign countries requires *men*. Long journeys must be made on foot or on miserable conveyances. The climate in most foreign mission lands is trying, the food coarse, and housing uncomfortable. In some fields the missionary must build his own house or supervise men who build it for him. The living conditions are specially difficult in pioneer work. This kind of work should not be left for women to do. The very hazards of the life make foreign missions a *man's* job.

4) Men and boys must be reached by *men*. It takes a *man* to reach men and boys effectively. Boys' work at home is generally done by men; how far would we get if this work were left to women only? Where will the next generation of leaders for the native churches come from if we do not win the boys for Christ *now?* This is a *man's* job.

5) The native church needs the counsel of *men*. God's Word ordains that *men* shall be leaders in the church; and it takes a *man* to lead men. *Men* missionaries are needed in the native church as advisers, too. They can enter into the native man's problems in a way that no woman ought to be expected to do.

Men have not hesitated to go to the ends of the earth for fame and glory; why should *we* be slow to go for Jesus Christ? Men have traveled far afield just for the thrill of enter-

ing unknown lands; can *we* escape the challenge to enter these same lands for Christ — when half of the world is still untouched by the gospel? Men have not held back from going out to foreign lands as representatives of their governments; shall *we* disobey the command of Christ to go forth as ambassadors for Him? Merchants have braved the dangers of lonely foreign trails to make money for themselves; shall we do less to win souls for Christ?

Shame on us *men,* that in some of the farthest outposts of the world many things of western manufacture reached there before the gospel. Shame on us *men,* that the tobacco companies have fairly covered the world with their products, and that cigarettes get in before the message of life is given to those distant peoples. Shame on us *men,* that we can smugly sing "My Jesus, I love Thee," and yet scarcely find a few minutes a day to pray for the heathen, and that so few of us have dared to go to them with the gospel!

MEN WANTED! Christian brother, how are you answering the call?

Issued by the Interdenominational Foreign Mission Association of North America, 375 Carlton Avenue, Brooklyn 5, New York.

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Africa Inland Mission, 375 Carlton Avenue, Brooklyn 5, N. Y.
(Member Mission of I.F.M.A.)

PRINTED
IN
U.S.A.

GOD'S PLAN FOR *My Life*

BY REV. LEE H. DOWNING

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Africa Inland Mission
laboring in Kenya from 1901
till his death in 1942.

How May I Know God's Plan For My Life?

Do you know that He has a plan—a plan for your life as definite as that of the architect for a building about to be erected? Before a stone of the foundation is laid the architect has thought through the prepared detailed specifications regarding the shape and size of the building, and of every piece of material entering into its construction. God's plan for your life is not less definite, and His plan is the best that could possibly be made. He understands you better than you understand yourself; knows your limitations and your capabilities better than you know them, and knows also conditions throughout the world, not only those that prevail at the present moment, but all that will arise until the end of time. Is He not, therefore, best qualified to order your life? This He waits to do.

Somewhere in this world He has prepared a niche for you, and when you find that niche you will fit into it as you will into no other. Richer experiences await you there than elsewhere in all the world. "Strength and gladness are in his place" (I Chron. 16:27). "His place" for you, therefore, is the one in which you will be strongest and happiest, the one in which you will experience the highest degree of joy and satisfaction and fruitfulness in service of which you are capable.

Dr. F. B. Meyer once expressed the thought that if such a thing as sorrow were possible in heaven, a sufficient cause for it would be to have God's draft-plan for an individual produced and presented before him that he might compare what God had intended him to do with what he had actually accomplished. The contrast, Dr. Meyer believed, would be so striking as to cause sorrow, if that were possible up there.

Most people finish their course down here without ever having known God's purpose for them. Will you? Does not the very possibility of doing so stir in your heart an intense desire to find an answer to the question:

How May I Know God's Plan For My Life?

To some the answer has come through pursuing the course prescribed in the following outline, supported by the Scripture texts inserted:

1. Be assured that He has a plan.
   Eph. 2:10; Acts 15:18; Ps. 37:23; Phil. 2:13; Acts 13:2.
2. Be assured that He will reveal His plan.
   Eph. 5:17; Col. 1:9; Ps. 32:8; Ps. 73:24; Acts 16:6,7.
3. Afford Him an opportunity by waiting upon Him.
   (a) Alone. Matt. 6:6.
   (b) At an appointed time.
   (c) With your whole being yielded to Him. Rom. 12:1,2.

(d) In expectancy — faith. Heb. 11:6.

(e) Recording the impressions.

4. Begin to execute the plan as soon as it is revealed.
   Acts 26:19,20.

1. Be Assured That He Has a Plan.

This is important, for the Adversary knows that God will be more glorified through our executing His plan for our lives than in the accomplishment of any self-chosen tasks. Therefore he will do his utmost to prevent our knowing the plan, and only a well-grounded assurance of its existence will enable us to persevere until the revelation comes. Such assurance may be had through accepting the truth stated in the texts cited above, only one of which will be commented upon.

Ephesians 2:10 declares that "We are * * * created in Christ Jesus unto good works, which God hath before ordained (R. V., "prepared") that we should walk in them." How long "before," is suggested by the clause in Eph. 1:4, "Chosen * * * in him before the foundation of the world." May not the choice and the plan have been simultaneous? If so, then both were made before the foundation of the world. Wondrous thought, that we should be in God's mind, and our lives be planned, before this universe was brought into being! But we are of more value to Him than the material world about us, and it is because we cost Him more.

"That we should walk in them" is the final statement of the verse quoted above—language which suggests that before each of us is a divinely prepared pathway strewn with good works made ready to our hands. Along the one prepared for you will be found all the souls that He expects you to win, all the work that He expects you to accomplish, and all the discipline necessary to fit you for that work. What if you miss that pathway? You will miss God's best for you, and enjoy only His second choice.

"God has His best things for the few
That dare to stand the test;
God has His second choice for those
Who will not have His best."

Having become assured that He has a plan for your life, next be assured

2. That He Will Reveal to You That Plan.

"Be ye not unwise, but understanding what the will of the Lord is." We are commanded to know His will, therefore it must be His will to reveal His will, including the part which concerns your life-work.

"That ye might be filled with the knowledge of his will" is one petition in the apostle's prayer for the saints of Colosse. When we are *filled* with the knowledge of His will, there is no place left for doubt and uncertainty.

Turning to the American Revised Version one finds this interesting series of texts: "Counsel is mine" (Prov. 8:14), "I will counsel thee" (Ps. 32:8), "The counsel of Jehovah

standeth fast for ever" (Ps. 33:11). The marginal rendering in this version of Prov. 8:14 entire affords a powerful incentive to have one's life ordered by the Lord. It is this: "Counsel is mine, and effectual working: I am understanding; I have might." Get your counsel from God, and He is the Effectual Worker to bring it to pass. He is able to place you where He wants you. The principalities and powers opposed the risen Saviour's return to the Father's right hand, but He brought Him triumphantly through these organized forces of evil arrayed against Him, and placed Him just where He wanted Him. He will do as much for you—that is, He will place you just where He wants you—when your life is wholly at His disposal.

Do not these Scriptures assure you that God has a plan for your life, and that He has pledged Himself to reveal that plan if you will fulfill His conditions? If so, then

3. Afford Him an Opportunity by Waiting Upon Him.

(a) *Alone.* Jesus said, "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." In the secret place, shut in with God, we may expect leadings so definite as to assure others later that they were from Him.

When I announced my decision to go to Africa, some friends sought to dissuade me.

They knew I was not very strong physically, though passed by the doctor, and to them it seemed a great risk, especially to go under a Faith Mission, which does not guarantee the support of its missionaries. Now, after twenty-three years of service on the field, with every need supplied, not one of them feels that I made a mistake. Little did I realize, as I waited for guidance day after day in the secret place, that the Father would ever reward me so "openly." "He shall bring forth * * * thy judgment as the noonday" (Ps. 37:6) was verified in my experience.

(b) *At an appointed time.* Think over your daily schedule and decide when in the twenty-four hours you could be alone with the Lord without interruption, and make up your mind to meet Him every day at that time. The duration of the interview will be determined somewhat by the other duties demanding your attention. A half-hour *daily,* if more cannot be spared, is better than an hour today, no time tomorrow, and such time the day following as can be conveniently spent in this way. The faithful keeping of this appointment prepares one to receive impressions from the Lord, and brings the consciousness of having definite dealings with Him.

(c) *With your whole being yielded to Him.* This is absolutely necessary. The one who, on hearing that God has a plan for every life, says, "I would like to look over His plan for me to see if I will accept it," will finish his days down here without ever having seen the

plan. God never promised to reveal it on such terms. It is after the body has been presented a living sacrifice that God's will becomes "acceptable" (Rom. 12:1,2).

The experience of a young man in the University of Minnesota illustrates this truth. He was wanted on the varsity football team, and wanted as manager of a branch store by the firm for which he had been working, but God was claiming his life. One evening as the sun was setting, four of us who had spent the day together in his home city went to a nearby place on the shore of Lake Superior and seated ourselves for prayer on a large rock which jutted out a little way into the water. The other three had prayed and he began, but his throat filled; the tears started and the voice stopped; he began to sob and his big body shook with emotion. After a brief silence he said, "Fellows, forgive me, I can't help it" Isaiah 57:15 was quoted to assure him that his present condition was pleasing to God: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one." He resumed praying and said, "Lord, Thou didst never have me before where Thou couldst speak to me as Thou canst this evening. Take me and use me in any way that will serve Thy purpose." From that moment he desired above everything else to know God's will. Nothing was now so "acceptable"

to him, but this experience followed that of presenting his body a living sacrifice.

(d) *In expectancy—faith.* "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." In order therefore to know His plan, one must come to Him in faith, but the faith which He requires He is ready to impart through the means mentioned in Rom. 10:17: "Faith cometh by hearing, and hearing by the word of God." As well might one hope to maintain physical strength without partaking of wholesome food, as to possess faith without pondering the Word of God. The doctor's method of restoring health to an invalid illustrates God's usual method of imparting faith to His children. Specific directions are given by the doctor regarding diet, drugs, exercise, rest, and everything that affects the patient's condition. Through the faithful observance of his directions health is restored. The process may involve months of living strictly in accord with the doctor's orders—abstaining from foods that are prohibited, though pleasing to the palate; retiring at the appointed hour, though further fellowship with friends would be very enjoyable; taking bitter tonics because they are prescribed; and doing other things which the flesh would rather not do—but no self-denial is deemed too great if only health can be restored.

So with faith. It is imparted gradually through ordering the life strictly in accord

with the teaching of God's Word. Most people are unwilling to pay the price of faith. They want to receive it in bulk form, as it were, and without cost or delay.

(e) *Recording the impressions.* Just how God's plan for a particular life will be revealed, no one can say. He does not deal alike with His children, but each may be led on to prayer experiences too rich to be described, and too sacred to be divulged. "If I tried, I could not utter what He says when thus we meet" is the language of every soul accustomed to frequent and sometimes prolonged sessions alone with Him.

My only hope, therefore, is to say something of a general character that may help those who are just beginning to seek counsel of God.

The simple suggestion, made many years ago to a group of Bible students by the General Director of our Mission (the man who by precept and example has helped me more than any other toward a life of absolute dependence upon God), I hope will prove as helpful to you as it has to me.

When desirous of knowing God's will concerning an important matter, especially if it be whether, or not, you should do a particular thing, draw a line through a blank sheet of paper, and on one side of the line write all the reasons for, and on the other side all the reasons against, doing the thing. Pray over these reasons. If necessary revise the list from day to day while alone with Him at the appointed

time. Ere long quite a distinct impression will be borne in upon your heart in favor of one side or the other. If the impression which comes today is from the Spirit of God, it will be deeper tomorrow; if not from Him, it will fade out. We should, I believe, regard as from the Lord the impressions that come to us when we are alone with Him and absolutely yielded, *i. e.,* perfectly willing to do or not to do the thing about which we are inquiring. An earthly father would not consent to an enemy's answering the question of his son who comes to him for advice; nor will our heavenly Father permit His enemy to enter the secret place and influence the child who is so eager to know His will as to set apart a time and go alone daily to receive the revelation of it. One needs, I know, to speak guardedly on this point. It is easy to become presumptuous and fanatical, but let us remember that we are in God's school, pupils to be taught individually by His Spirit, then seek to discover His method of influencing us personally. I am not emotional; I do not have visions, or hear audible voices, or have such spectacular experiences as I have heard others relate. In my experience the leading comes through gradually deepening inward impressions such as I have already described. Time will reveal to us and others whether or not we have learned to discern His presence, and to understand His impressions.

Here our study ends. Has it been worth while? Are you yet sure that God has a plan for your life, and that you may know it? Has

any revelation come as to the way? If so, praise Him, and tell Him you are willing to pay the price of knowing the plan, if only you may have the satisfaction of being consciously in His appointed place, and doing the specific work for which He brought you into the world.

No. 354

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Marliss Publishing Co., Harrington Park, N. J.

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If desired for missionary distribution, the Mission will supply this pamphlet, in reasonable quantities, without charge.

PRINTED IN U.S.A.

THE HARRINGTON PRESS

Thahu

The author of this booklet,

MISS H. VIRGINIA BLAKESLEE

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Africa Inland Mission.

Thahu

H. Virginia Blakeslee, D.O.

Four stalwart Kikuyu warriors marched down the path leading to the crude dispensary, the sides and roof of which were thatched with banana leaf bark. They were four of the most perfect physical specimens to be found in Kikuyuland. Their bodies and hair were adrip with a mixture of castor oil and red clay. Each was clad in two yards of unbleached muslin which had been saturated with the oil and clay mixture.

On their shoulders they carried a stretcher. It was a homemade affair consisting of two poles cut from a forest near their village. Small sticks, willowy and strong, had been cut and placed crosswise on the two poles. These were fastened securely into position by strings made from the inner bark of a bush which grows along the African paths. Dry banana leaves had been laid on top of the sticks. On the leaves lay a Kikuyu woman in a tattered, goat skin garb.

The warriors dropped their burden at the dispensary door and, beckoning to me to come, sat down on the grass. I went to the stretcher to examine the woman. I saw at a glance that she had been ill for many weeks. The marks of suffering were all too evident. She was weak, emaciated and semi-conscious. She had never

heard of the love of Christ Jesus, nor that He had given His life on Calvary's cross that she might have life and have it more abundantly. And now she was too weak and ill to hear the story we longed to tell her.

"How long has she been sick?" I asked the warriors.

"We cannot remember."

"Why did you not bring her to the hospital before it was too late?"

"We were called to carry her in today."

"I fear you have waited too long, and it is too late, but we will do our best to help her."

The sick woman was carried into the women's ward. Like the dispensary, it was built of poles, sticks and banana leaf bark. Here she was made as comfortable as possible.

A few days later the man who had sent her came to see her. Should he be labeled husband? We will ask the reader to be the judge. Entering the women's ward, he found her lying on her bed beside the other women patients. He looked her over in much the same way he would inspect a sick sheep, goat or cow, and left the hospital to disappear over the hills without saying a word to any one. Two days later he reappeared with his brother. Together at her bedside, they discussed her condition and decided her fate.

"I do not think she will get well," said the man to his brother. "We have already wasted many sheep and goats on her, trying to appease the spirits which have brought this sickness upon her. You know what will happen if she dies here. They will tell us to bury her. Con-

tact with death will make us unclean. We will be compelled to call the witch doctor, provide him with a fat sheep, and pay him a fee to remove our defilement. This wife has never borne me a living child. According to our tribal laws and customs, I will be able to reclaim from her father most of the sheep and goats I paid for her," reasoned the man out loud.

"Our best plan" said the brother, "is to take her to the bush and end the matter."

Standing nearby I heard their conversation. Stepping up to where the men stood, I made a strong protest against the action they were about to take. I made a plea for the woman to be allowed to remain in the hospital, but she was their property. They had bargained and paid for her. Legally, I had no right to interfere with a man's property. Turning a deaf ear to my proposals, the woman's owner seized her right wrist, and at the same moment his brother laid hold of her left arm. Before anyone could prevent them, they had pulled her from her bed and were dragging her down the aisle towards the door. In their hurry, they jammed her shoulder against the door post. Writhing in a spasm of pain, she looked up into my face pleadingly. Sick, weak and semiconscious though she was, she knew she was being taken to the bushes. Unmoved the men hustled her along the outside path. It was during the dry season of the year. The dust on the path was several inches deep. I can still see the zigzag trails in the dust made by her heels as they dragged her down the hillside

path just back of the dispensary. On they went, never stopping until they reached the foot of the hill. Turning off the path they dropped under a clump of bushes, pulling her body well under the low hanging branches. "She will die presently," they said, "let us build a fire yonder in the clearing and watch to see the end."

As night came on I could not forget my patient in the bushes. Taking with me some stimulant and nourishment, I made my way to the clump of bushes to make one last appeal to the men to bring the woman back to the hospital. But they had made their decision and were not to be moved by my appeal. I turned away towards the hill path to wend my way back to a tiny room built of poles and banana leaf bark which I called home. The darkness of the night enveloped me. My thoughts were troubled within me. I felt a lump rise in my throat. The sense of men and women living on the ridges all about me in midnight darkness, whose eyes were blinded to the light of love and human kindness, stifled me. I saw the fires and heard the songs sung in a minor key rising from hundreds of huts built on the surrounding hills and valleys. Men, women and children were there, hundreds of them. They had never heard of, nor been touched by the love of God or the Light of the World. A cruel, ruthless power reigned over them. Like some monster, it barred the entrance of the light of truth, reason and kindness and shut them in to live with darkness.

Above the darkness of the night, I saw the

stars. "Though my efforts have failed and my patient lies in the darkness of the bush," I said to myself, "Thou sittest on thy throne in the heavens above the stars. Thou hast caused Light to shine in darkness,—all shall be well."

Finding the path by the light of a lantern, I reached my house and retired. The night settled down and drew its curtains across the closed door of another day.

I was awakened in the early hours of the morning by the howls of an African hyena as he made his way up the ridge path in search of food. As I listened, I knew he had caught a scent. It was leading him to a clump of bushes just off a narrow path at the foot of a hill. A succession of hideous, brutal, triumphant roars echoed through the quiet morning air. I was well acquainted with the ghastly habits of this despised creature of the African jungle. I knew he had craned his huge neck to reach beneath some low-hanging branches. I thought I could see him snap his great fangs into the flesh of my patient and draw her out of her bushy bed. Was she dead? Did she know? I shall never know. Lifting her in his murderous jaws, he crashed through the bushes bearing her to a path which led down the ridge to a noted place I had visited, a side hill filled with caves where the hyenas live and rear their young. "It is the village of the hyenas," said the Africans as they shivered and passed hurriedly on their way.

One could see, scattered about the mouths of the caves, bits of goat skin clothing, bead

ornaments and odd fragments of human anatomy, the tell-tale remains of many a victim. I knew how when the hyena reached that place, the colony of hyenas, great and small, male and female would rush from the mouths of the caves. Roaring, snarling, fighting, they would battle for a free-for-all meal. One would seize an arm and run in one direction, others would catch the legs to plunge in the opposite direction.

I could visualize it all in the darkness of that early morning hour. Thoughts flitted through my mind in rapid succession. The tragic end of my patient was the result of being born, growing to womanhood, and dying in a land where darkness reigned. Why had tender ministrations, love, honor, and respect surrounded me all the days of my life, while the Kikuyu woman had never known the comfort or cheer of any of these things? What had I ever done to have deserved, more than the Kikuyu women, all the blessings and privileges I had enjoyed? Who made the choice which determined that I should not be born in the bushes of Africa? God made the choice. I had done nothing to deserve the blessings and privileges I enjoyed. All had been showered upon me by the grace of God and were utterly unmerited and undeserved. True, but—what saith His word? "God, who commanded the light to shine out of darkness, hath shined in our hearts (my heart), to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The dim light of another day was begin-

ning to banish the darkness of the night. There were other women at the hospital waiting to be ministered to. Others would be carried in that day. It was to be my glorious privilege to stand in their midst and bring to them some knowledge of the Light that God had commanded to shine upon a Kikuyu world shrouded in darkness.

And now just one more picture, one of light. Come with me to a Kikuyu village situated in the midst of this Kikuyu tribe, where twenty low grass-thatched huts are built in a semi-circle over the brow of a beautiful Kikuyu ridge. We enter the village and find ten old Kikuyu elders and a few old women, sitting there on low three-legged stools. They are chatting about the weather, about the crops and the sheep and goats. They are very dignified and very conservative and very well content with their own affairs and the affairs of their forefathers. We look about for a way of approach to them. After the usual greeting we notice a sheepskin stretched out, pegged down to the earth with wooden pegs to dry.

We say to them, "Well, you have been killing a sheep here today, haven't you?"

"Yes, we have been killing a sheep."

"And why have you killed this sheep?"

They shrug their shoulders, sort of wink to each other and because we know something of what they think of us, we know they are saying to themselves. "It's no good trying to tell these white people why we've been killing this sheep. They don't know anything about our affairs and they could not understand."

The old owner of the ridge looks up at us with a very sage-like expression and tells us that they have been killing the sheep because they wanted some meat to eat. But we remember that last week when we visited that village the daughter of that old man was very sick. We ask him if she has recovered and is now able to go back to the garden with the other women and girls of the village to cultivate.

"Bibi," says the old man, "have you not heard, do you not know that my daughter died?"

"Ah, now I know why you killed the sheep here today. If I should tell you old Agikiyu people about a village in a land where there is no sickness, where there is no death, and no parting, would you like to go to live in a village like that?"

And then their eyes sparkle, and they say, "Bibi, if you could tell us about a village like that, we would pack up all the things of our villages on our backs and we would move into that village tomorrow."

"Well, I know of a village like that. Not only that, I know the path that leads to that village. I heard in my land far over the seas that the Agikiyu people have never heard of that village and no one has ever told them about the way that leads to the village. I am on my way to that village myself, but I have stopped off to live among the Agikiyu people for a few years to tell them about the village and about the path that leads to the village, so that in case you want to go to live in this village you will not miss the way. God made

this village I tell you about. It is a very beautiful village. God wants all the people in the world to come and live with Him in that village. He wants them to come so much that He sent a Messenger from that village to this world one time and the Messenger said to all the people of the world, 'In my Father's house are many mansions. I go to prepare a place for you.' This is what He said. But as much as God longs to have all the people in the world come to live in the village there is one reason that prevents God from allowing a single man or woman of this world to enter His village. You Agikiyu people know about this thing. It is *Thahu*. You know what *Thahu* is. It is uncleanness and defilement. And God said that nothing defiled or unclean could ever enter His village. But Love always finds a way out. Now when your daughter was very sick and you thought she could not recover, you did not allow her to die in your village, did you? You took her to the bushes outside your village; then did you not send your oldest son to sit by her to build a fire in order to prevent the hyenas from dragging her away before life left the body?"

"Yes," said the old man, "my oldest son was there."

"After your daughter died, you did not allow that son of yours to come back into the village. Periodically you call the witch doctor, and give him a big fat sheep which he kills. He then takes the red blood of that sheep and sprinkles it about your village to take away all of the defilement and uncleanness of the vil-

lage. And after that you are very particular not to allow anything defiling or unclean to enter your village. Isn't it strange that you old Agikiyu people reason just as God reasons? It isn't because you hate your son that you do not allow him to come back into the fellowship of his father's village!"

"Ah, no," said the old man, "you know we love our oldest son more than all the other children. But if we allow him to come back into the village he would contaminate it by his defilement because of his contact with death."

"But I know that is why you killed this sheep here today. The witch doctor took of the blood of this sheep and sprinkled it upon your son there in the bushes, alienated from the fellowship of his father's village because of his defilement. Love always finds a way and God found the way, too. Which do you elders say is the stronger, the blood of a sheep or the blood of a bull?" They tell me the blood of a bull is stronger than the blood of a sheep.

"Which do you say is the stronger, the blood of a bull or the blood of a man?" They say to me, the blood of a man is stronger.

"There again you reason just as God did. God said that the blood of bulls and of goats could never take away the sin of defilement of the human heart. He said it must be the blood of a man who was clean and pure and undefiled. Among all the tribes and nations and tongues of the world, He could not find one man who could meet those requirements, for all had sinned, but He knew of One, just One. But that was His Son, His best beloved, only

begotten Son. Ah, He loved you Agikiyu people and a world filled with men and women who were outside the fellowship of the Father's village because of sin and wicked works, so much that He was willing to give His Son. He sent Him down to this sin-cursed world to live among men and women. He taught them the Word of God. One day a group of people led Him away to a tree where they crucified Him. A group of soldiers speared His side and His blood trickled down His side. Then God said to all the people of the world, 'Behold the Lamb of God, which taketh away the sin of the world.' If you will believe in the blood of the Lamb of God in the very same way you have believed in the blood of this sheep the witch doctor killed here today, He will take away all of your sin and you will be clean in His sight. Then He can allow you to enter His village. When the witch doctor dipped the bunch of leaves in the blood of this sheep and sprinkled it upon your son, sitting in his defilement outside your village, did your son feel *Thabu* roll away into the bushes?"

"Oh, no, he didn't feel it roll into the bushes."

"Did he see it go into the bushes?"

"No, he did not see it go into the bushes."

"How then do you know that your son is cleansed of his defilement? Why aren't you afraid to allow him to come back into your village for fear it may be clinging to him?"

"Well, when the witch doctor sprinkled my son with the blood of this sheep, he said to us,

'It is finished. He is clean.' And we believe the words of the witch doctor."

"That is the way I know my defilement and my sins and my uncleanness have been taken away. God said, 'When I see the blood of the Lamb of God upon your heart, I will pass over your sin, I will remove it as far as the east is from the west. I will remember it against you no more forever. I will blot it out'—and I just believe the words of God.

"You old men know what it means for one to become the *way* of another one. Many times when I come out into these bushes of yours I get lost. There are so many paths running through the bushes in all directions and I do not know which path to take. I ask any one of you old men who may be passing by to show me the way that leads to Kinyanjui village, and you reply, 'I know the way that leads to the village. If you come with me I will show you the way.' You take one of these winding paths and I follow you. You lead me over a rough path; my feet are bruised by the rocks in the way. There are great overhanging briars with long thorns on them. They scratch my arms and my face, they tear my clothing. You lead me over unbridged streams, through miry bogs, up steep mountain sides; but I do not complain or murmur, I follow you. By and by if I keep on following you you will bring me out to Kinyanjui village and you have become my way. In the same way, the Lord Jesus Christ said to all of the people of the world, 'I am the way, the truth, and the life.' Having believed in His blood to take away your sin and

defilement, if you will follow Him day after day, week after week, month after month, it may be that He will lead you over a rough way; the rocks of the way may bruise your feet and the thorns of the way may pierce your heart. If you follow Him, the old men of your district may rise up and cast you out; they may take all your sheep and goats from you; they may take your garden lands away from you. But if you will follow Him, some day when you are rolled up in your old red blanket they may take you out to the bushes, but that will not matter. Then the people of your village will peer out to that spot where they took you and they will say of you, 'Kanau is dead.' But you will not be dead. It will be only true of you that He who is your Way, your Truth and your Life, will have come for you and He will have taken you up into that village where there is no sickness, where there is no pain, no death, no tears and no parting, and you will live with Him there forever!"

And hearing, they understand. "As my Father hath sent me, even so send I you."

No. 353

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Marliss Publishing Co., Harrington Park, N. J.

AFRICA INLAND MISSION

375 CARLTON AVENUE

BROOKLYN 5, N. Y.

The Mission operates in 6 fields in East and Central Africa, among 50 tribes. The work began in 1895 and in 1950 occupies 59 stations, with a force of 369 missionaries.

If desired for missionary distribution, the Mission will supply this pamphlet, in reasonable quantities, without charge.

PRINTED IN U.S.A.

THE HARRINGTON PRESS

1950

from
DARKNESS
to LIGHT

DOCTRINE AND FAITH BASIS

The constitution of the Africa Inland Mission sets forth in detail its doctrinal and faith principle. The doctrinal basis may be summarized as follows: We believe in the trinity of God; the deity and humanity of Jesus Christ, His virgin birth, substitutionary atonement, and physical resurrection; the personality of the Holy Spirit and the inspiration of the Scriptures; the sinfulness of all men, the necessity of the new birth, and salvation by grace; baptism and the Lord's Supper; the one true church, and its responsibility for world evangelization; the Second Coming; and the eternity of heaven and hell.

As to the faith principle, we believe that God can and does and will, without our presenting to men any specific needs, meet all the financial requirements of the work through a general presentation of the Mission's activities and objectives. Thus, the policy is and has always been—as to the work, full presentation; as to funds, no solicitation.

From Darkness to Light

Through the darkness that covered the face of the deep in eternity past, the voice of God was heard to say, "Let there be light." And immediately "there was light," driving the darkness away, making possible the life of man upon the earth. But there came a time when "men loved darkness rather than light, because their deeds were evil," and spiritual darkness wrapped the world in midnight. Again a light from heaven pierced the gloom, and God's own Son came forth to be the Light of the world.

In loving condescension, the "Father of lights, with whom is no variableness, neither shadow of turning," has appointed His children heralds of that light to every shadowed corner of the earth.

Among heathen lands, Africa has well deserved to be called the Dark Continent. But God has said, "Let there be light," in Africa, too, and a brighter day is dawning there as missionary messengers have answered the call of God to preach the Word. The following pages tell something of the part which the Lord has privileged the Africa Inland Mission to have in speeding the entrance of that light.

The Work Begun

On a pioneer station in West Africa in 1892, a young missionary had a place of prayer. A well-worn bush path led to the giant tree under which Peter Cameron Scott was wont to read the Word of God and pour out his soul for unsaved multitudes. In that sacred trysting place, the Lord of harvest directed his vision to the interior of the vast continent at a time when missions were touching only its coastal fringes—and the Africa Inland Mission was born in the young man's heart.

Before the close of that year, Peter Scott was carried out of his station on a stretcher to take ship for home, his body wasted by tropical fever. It looked as though the vision had been given in vain. But in Philadelphia, as his strength came slowly back, he waited on God for guidance to carry out His will. A group of godly men, banded together for the propagation of the gospel in neglected fields, was willing to sponsor Scott's outgoing and to care for the interests of the infant work at home.

Seven additional volunteers were raised up in answer to prayer, and the way was opened for them to sail with Scott in August, 1895. At the end of October, the party entered Africa from the east.

Leaving the ladies at the coast until a mission site could be selected and rough dwellings built, the men walked for a month, covering about two hundred and fifty miles of forest and plains, to reach the Kenya highlands, peopled by thousands who had never heard the name of Christ. Wild beasts and wild country, Arab and native uprisings, fever, altercations with porters—all combined to make the journey difficult and dangerous. But at last a suitable place was found at which to begin operations. Nzawi, in the Akamba tribe. God prospered the work. By the end of 1896 three other stations had

been opened and a second party of missionaries had reached the field.

The home-call of the zealous young leader on December 4, 1896, after a severe attack of fever, was a stunning blow to the new mission. Perhaps God was but answering in the way best suited to His eternal purpose the prayer which was the last entry in Peter Cameron Scott's diary: "Here I am, Lord, use me in life or death"—and God saw fit to use him in death. The years that followed were years of testing. Deaths and withdrawals on the field and changes in the Council at home tended to discouragement. There came a time when the missionary personnel was reduced to one missionary, alone in the wilds of Kenya, surrounded by gruesome sights in a famine-stricken land.

In the face of such a situation, it is significant to recall a statement made in the first issue of *Hearing and Doing* (the original publication of the Mission, continued now as *Inland Africa*). Speaking of the new venture, the Council had written: "If it is of God, it will succeed; if it is not of Him it will fail." But it was of God, and He raised up another leader in the person of Charles E. Hurlburt, President of the Philadelphia Missionary Council at the time of Scott's death.

A short survey visit to the field at that time had so impressed Mr. Hurlburt with its need that, in 1901, he went back to labor there, taking his family with him. He continued as General Director until the time of his resignation in 1926. Under his leadership, the Mission reached out from Kenya into Tanganyika in 1909, into Congo in 1912, Uganda in 1918, and in 1924 to French Equatorial Africa. The Mission entered Anglo-Egyptian Sudan in 1949.

The first outgoing party, Scott and his sister seated in the center.

The Native Church

The throbbing of the church drum breaks the stillness of the Lord's day morn on many an African plain and deep in the tropical forest. It calls the Christians to their united worship in countless villages where, only a few short years ago, the name of Christ never had been heard.

A few of the congregations are large and meet in substantial brick buildings, and possibly a majority of the people are neatly dressed in semi-European clothes. But the worshippers in most of the places are scantily clad and gather in less pretentious meeting houses—mud-and-wattle structures or even a native sleeping hut. There may be a goodly group of people or just a little handful of those who love their Lord. But their heathen fetishes are gone, and the promised presence of Christ is with them.

This is the African church. As its members, one by one, came to the Saviour, they were instructed in the Word and tested for evidence of true conversion before they were baptized. Many of them have suffered persecution for their testimony in their homes or villages. From among the believers elders have been chosen to govern the local assembly, counseling the younger Christians, passing

African Christians gather for a special service.

on candidates for baptism, and administering discipline where necessary.

The shepherds of most of these little flocks are not missionaries. They are African men who have given themselves to the work of evangelists. Such men are trained in one of the Mission's Bible schools, located at strategic centers throughout the field, and in many instances bave been supported there by their own local church. Then they are sent out—sometimes only with their own families, sometimes two by two—to establish new gospel lighthouses in a land of spiritual darkness. The pioneer days may be hard, even filled with opposition from chiefs and witch-doctors who resent the gospel's condemnation of their evil superstitions. But at last a local church comes into being.

From the time of their conversion the people are taught to give of their substance to the Lord. Tbe gifts may not always be in money. Eggs as well as coins often find their way into the offering basket. In the early days of the work, the native evangelists were supported by funds from the homeland, but since 1930 the African church has shouldered this responsibility alone—with blessed results. Before 1930 there were about five hundred native workers in the Mission's entire constituency. Now, in 1952, there is a band three thousand strong. More than this, some of the native churches have caught a missionary vision and some are supporting their representatives far afield in other tribes.

Sectional conferences primarily for Christians gather the people together at intervals for spiritual refreshing. Prominent at these gatherings are the African pastors. Increasingly, the planning of such conferences is falling into the hands of these men and they fill important places on the program as speakers. In most cases, they are men who, having served acceptably as evangelists for a number of years, have been chosen to return to their Bible schools for a special pastor's course designed to fit them for the greater responsibility. Under their God-directed leadership the African church, organized officially in all Africa Inland Mission fields since 1939, holds bright promise for the future.

The Printed Page

Much painstaking research lies behind the publication of the Scriptures in any African tongue, yet no labor is too great to place this spiritual food within reach of every believer. Each advance into new territory has meant the learning and reducing to writing of a new unwritten language. Scripture portions, hymns, primers, tracts, textbooks for the schools have been translated. Native workers have been trained to set type and are busy under missionary supervision turning out literature on the Mission's printing presses. (The central press with modern equipment is located in the Congo.) The finished product is sold for a price within the native means, and each purchase is a cherished possession.

The Bible societies in England and America have printed the larger books—complete New Testaments and sometimes the whole Bible. More and more, as parts of Africa are becoming literate, is the printed page becoming a medium for spreading the gospel.

The East African Colportage Society, which came into being about ten years ago under the direction of one of the Mission's workers, has a wide ministry along this line. A caravan with living accommodations and a back which lifts up to make a miniature bookstore tours the East African dependencies with a supply of Christian literature in some eighteen languages. As this is sold or given away, there are opportunities for personal work.

The Gospel Proclaimed

Preaching in a village

Evangelism is the keynote of any missionary work that counts for eternity. Every activity on the field should be either a means to that end or an outgrowth of its accomplishment. Medical work, schools, Sunday schools, girls' homes are but channels through which lives are touched or by which Christian love is expressed to those in need. Some of these institutions are also training centers where those who have been won already through evangelism may grow in grace and doctrine. To the latter may be added the Bible classes, prayer meetings, and conferences, as well as the Bible schools where young people are prepared for fresh evangelistic effort.

Then there is the ministry of direct evangelism. Missionaries and African Christians alike participate in this. Some give all their time to visiting among the village people, sitting by them in their huts, telling and retelling the story of the Lamb of God. Where a number of heathen men are employed on the station for building or other manual labor, they are gathered together daily to hear the gospel. Many stations have adopted the custom of having two services on Sunday, one for believers, the other for heathen who are interested enough to come.

Groups of Christians go out on Sunday afternoons to hold evangelistic meetings in the villages and market places, in Government hospitals and jails, in army camps and mining centers, on tea and coffee plantations. Children's meetings also are proving to be a profitable means of spreading the gospel. Missionaries often spend days or weeks camping out in the bush, seeking to proclaim the good news of salvation in places too distant to reach from the main mission centers.

The Body Mended

Even as the Lord in His earthly ministry had compassion on the sick, so, where the gospel is preached, there is a concern for the physical needs of men. In heathenism the African believes that his sickness is inflicted by evil spirits who have been antagonized by some neglect of his or through the curse of his enemies. Therefore he calls in the witch-doctor to perform rites to appease the spirits. The native Christian calls upon missionary doctors or nurses and the native assistants they have trained, who prayerfully administer scientific remedies.

The Africa Inland Mission field is divided into medical areas. The center of each is a hospital which eventually will be manned by two doctors, while a dispensary is located on almost every main station. This two-doctor plan provides for unbroken maintenance of hospital activities when furloughs occur and otherwise frees one doctor to work in the district while the other runs the main hospital.

The medical work is a means of contact with many who would not otherwise hear the gospel, including Government officials and European settlers. Africans often come in desperation when native means have failed, or because they hear the fame of the white man's medicine. Hundreds of thousands of treatments are given annually. As their diseases are treated, patients are told of that greater healing for the soul, and many are saved.

The Mind Trained

Missionaries have had to be the pioneer educators in Africa, and in the early days of the work there were no schools, but mission schools. Even though in later years Government schools have met part of the educational needs of the various colonies, the spiritual welfare of Christian young people in such schools is a matter of grave concern. In the A.I.M. sphere, the native evangelists are trained to teach as well as preach, and where there is a church there is usually some kind of a school. Here new converts learn to read the Word of God, and here boys and girls of the village come to be taught. There may be only half a dozen pupils, or there may be a hundred. But as they study the elementary subjects, they are given the gospel day after day, and in the course of time many of them are led to a saving knowledge of Christ.

On the main stations, trained natives work under the supervision of missionaries. There may be separate sessions for the village children, for the workmen, and for women, as well as an advanced section offering the equivalent of fourth, sixth, or even eighth grade work in the more civilized parts of the field. Young people preparing for Bible school are taught in these schools, and they afford further opportunities for those who have begun at the bush schools. Many of the schools on the stations have dormitories for pupils who come from a distance.

The teaching ministry has borne fruit through the years in souls saved and in lives molded for the service of the Lord. It presents a fresh challenge today with the mental awakening of Africa's youth.

A happy group of school boys with their teacher

The Women Transformed

Only where the influence of the gospel has been felt has woman been given her rightful place. In the heart of heathen Africa her lot is one of toil and oppression. Her first owner is her father, who sells her, perhaps while she is still a child, to the suitor who will give him the best price in livestock. Then she becomes the property of her husband. He may be an old man with many other wives. She becomes a virtual slave to them, bearing the brunt of their ill will, and she may receive frequent beatings from them or her husband if she fails to please.

Grinding grain, cooking for the family, bearing and raising children are a small part of an African woman's duties. She draws all the water for the household use and often has to carry it a long distance in an earthen pot on her head. She chops and carries home the firewood. In many tribes she raises the food for the family without the help from the menfolk. She is the bearer of burdens. In one tribe in Kenya, a man will throw down a load and refuse to carry it, saying, "this is too heavy, it is a woman's load." Outward circumstances are less burdensome to the woman whose life is touched by the centers of civilization, but the freedom and ease often are attended by a moral looseness that makes her liberty a doubtful blessing.

To reach African women for Christ is not as simple as to reach the men. Their senses have been so dulled by generations of degradation that they are slow of comprehension. Yet even here the Spirit of God has performed miracles, and hundreds of African women now live radiant Christian lives.

A girls' physical training class

Girls' homes have played an important part in the development of Christian womanhood. In the early days of the work, young men were saved. They must not be unequally yoked with unbelievers, but where was a man to find a Christian wife? Some would pay a girl's dowry and bring her to the missionaries "to be taught the words of God" before the marriage. Heathen girls, dreading cruel initiation rites by which they must enter womanhood in some tribes, or fearing the husbands to whom they were sold, would run for refuge to the mission stations. Thus girls' work was begun.

Now there are girls' homes on many of the main stations, housing altogether hundreds of young girls. Some are for Christians only. Others are a refuge for heathen girls as well. In addition to Bible instruction and the three R's, they are taught sewing, hygiene, and homemaking. They are given experience in Sunday-school and village work, so that they may become Christian workers as well as godly wives for Africa's future homes.

The women have been entering into their spiritual heritage in a remarkable way all over the field ever since the first women's conference, held in Kenya in 1934. The same year saw the organization of the Women Messengers among the Alur in Congo. These Christian women were banded together for fellowship and for making a systematic effort to win their heathen sisters to Christ.

In 1937 the Basukuma women in Tanganyika began to have their own conferences, with much blessing. Since that time, the awakening among the womenfolk has spread rapidly from tribe to tribe.

Atharaka dancers in northern Kitui

The Challenge

God's call to Peter Cameron Scott was to carry the gospel to the great neglected interior of Africa. Thus, his successors have endeavored not to build on other men's foundations. Some efforts to advance have been retarded, but new areas have been entered, new stations opened, and even now preparations are being made to possess the land as yet unreached. The outlook for the days ahead indicates an open door as well as possible restrictions in the propagation of the gospel.

Undoubtedly some of the experienced missionaries will open up new territory, but much of the remaining area will be reached more rapidly and effectively by the African personnel. Hence the great challenge today is for a Bible teaching ministry. Present Bible schools call for proper staffs, and more such schools should be opened. Translation work presents a parallel challenge, for, although the New Testament is printed in many local languages, most tribes still wait for the whole Bible. May it not be also that such facilities as radio and airplanes will have a part in speeding the proclamation of the gospel and workers with a background of experience with them be found useful?

However, the prospect of successful advance in Africa in the immediate future is not nearly so dependent upon circumstances in Africa itself as upon unreached areas in the hearts of God's own here at home. These days call for Christians to be much on their knees in faithful intercession that His own in Africa, foreign and national witnesses alike, may experience God's power in their life and ministry.

Some Questions Answered

How is the Africa Inland Mission governed?

The Mission is governed by the North American Home Council, by other home councils formed by it in other countries, and by field councils. At present the only other home council is that for the British Isles. There are three field councils—Kenya, Tanganyika, and Congo (which includes Uganda and French Equatorial Africa). An interfield Directorate is composed of representatives from all the fields.

How may one contact Mission representatives locally?

District Committees are located in Atlanta, Chicago, Detroit, Grand Rapids, Los Angeles, the Twin Cities, Northeastern Pennsylvania, Philadelphia, and Washington, D. C. Addresses may be obtained from Headquarters.

What are the minimum requirements for candidates?

As a general rule, although each case is decided on its own merits, candidates must not be over thirty years of age and must have had at least a high school education and training in an approved Bible school, or the equivalent.

What provision is made for the education of missionaries' children?

Two boarding schools are maintained for children of missionaries—Rift Valley Academy, at Kijabe, Kenya, and Rethi Academy, at Rethi, Congo. Full grammar and high school grades are offered there.

What provision is made for retirement of missionaries?

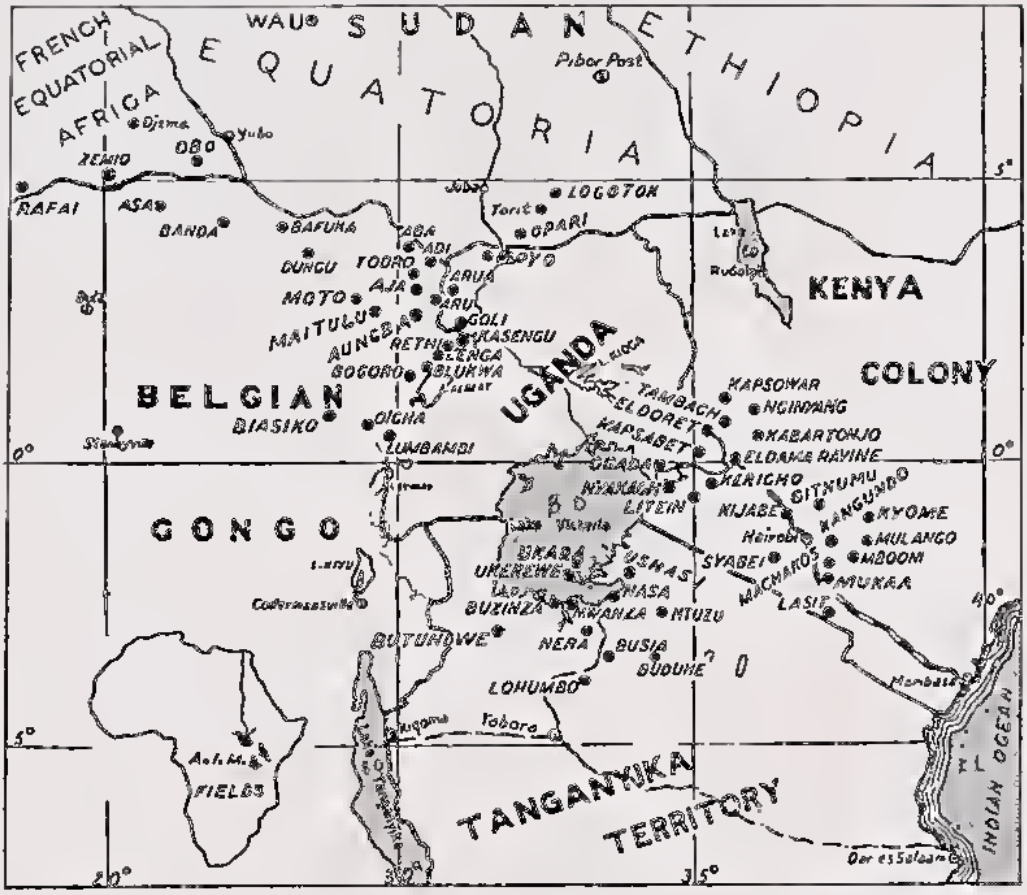
At Media, just outside Minneola, Florida, is a rest and retirement home for missionaries of the society. Thirty acres of land fronting on Lake Minneola assure sufficient grounds for the erection of as many cottages as shall ever be required. Several are built now.

What literature is published by the Mission?

Inland Africa is the bi-monthly official magazine. The subscription price is seventy-five cents yearly. A brief praise and prayer letter is issued at intervals. This is sent to all who request it. Other leaflets telling of the work are published from time to time. They may be obtained by writing to Headquarters.

Also, two books, "Sheee-ja" by Lucilda A. Newton (Price 50c), and "Trumpet Notes in Congo" by Austin Paul (Price $1.50) have been published. They may be obtained by writing to Headquarters.

Fields and Stations



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PRINTED IN U.S.A.
30M-10-52

The KIPSIGIS *of Kenya*

A Kipsigis girl in the skin hood which she wears after the tribal initiation rites.

THE Kipsigis tribe occupies over a thousand square miles of undulating bush country about fifty miles southeast of Lake Victoria in Kenya. Originally these people migrated down the Nile, so they are Nilotics, though certain classifications call them Nilo-Hamitics. There are eight allied tribes and dialects, with a total of half a million people, located in a semicircle from Mt. Elgon to the Tanganyika border.

The Kipsigis, who number about 125,000, migrated to this area about a hundred and fifty years ago, driving out the Masai and the Kisii. When the British Government arrived at the turn of the century, the Kipsigis were engaged in a series of raids to enlarge their borders. The last large raids took place between 1905 and 1908.

The society of the Kipsigis was moulded by a nomadic form of existence. However, great changes have taken place in tribal life, until now the Kipsigis are predominantly agricultural, owing to the abundant rainfall coupled with the demand of European farmers and tea estates for food for their laborers. Kipsigis men grow corn for sale, although the women bear the entire responsibility of raising the family supply of *wimbi,* which is the staple grain food of the tribe. Land tenure is a growing problem, for originally there was no type of land ownership among the Kipsigis, nor any laws of primogeniture. One wonders what will happen when the available land is used up.

The economy of the Kipsigis is based on livestock, and the problem of overstocking is acute, for all wives are bought and sold for cattle, sheep, and goats. A man must pay two heifers, two cows with

A "progressive" home.

calves, one bull or ox, and approximately sixteen sheep and goats for a wife. The number of wives a man may have is conditioned only by his ability to pay for them in stock. Consequently the land is being denuded by overstocking, and every effort to better native stock by culling and importing more useful breeds is fanatically opposed.

The church is vigorously endeavoring to combat this evil first by its unequivocal stand against polygamy and second by educating church members to give their daughters and not to treat them as chattels. Only when Jesus Christ enters the hearts of the people is there any response to an attitude of love as a basis for marriage. The Author of love is the only One who can bring love to souls in a benighted condition. Christianity, and with it the resultant education of women, will be the only solution to the problem of overstocking and ultimate starvation.

Huts are dotted over the country without any effort at uniformity of size, number, or position. Each family has its own garden and perhaps interest in a communal grazing area. Living conditions are undergoing a change. Before the missionaries came, the Kipsigis built very temporary huts to last a year or two, but gradually, as the people have been settling, the huts have become more permanent.

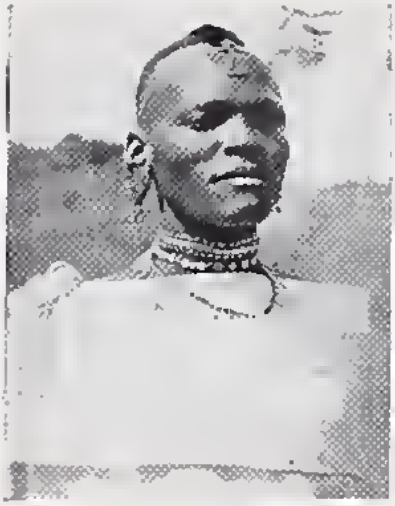
The average hut is a round building about twenty feet in diameter, with a roof like a half orange inverted to cover the low walls made of upright

posts filled in with mud and cow manure. A ceiling about four feet from the floor becomes the storage room for the grain. Usually a family has three huts, one large one for dwelling, a smaller one for the older children and the calves, and a corncrib.

The Kipsigis know very little about beauty as we know it. No flowers are fostered in the yard. The goats would eat them anyway. No one ever thought of a tablecloth, as there are no tables. Everyone eats right on the floor with the food placed on a cowhide or in a basket. The ceilings are too low for chairs. Smoke from the open fireplaces coats all the interiors of the huts with soot, even as heathenism has blackened the hearts of the people who live in them.

In contrast to most African tribes, the Kipsigis are not animists. As recently as seventy years ago, they had a very pure form of sun worship with an elaborate system of sacrifices and propitiatory rites. Certain high places were marked out with a fenced-off area and an altar inside where sacrifices of sheep and goats were offered. The blood was the important factor. While the worshipers faced the east in the morning, the blood was poured out over the altar or sprinkled on or toward the congregation. Every major event was marked by these rites. A famine, a plague, a pestilence, or war were occasions for everyone to attend a *gapgoros*. However, as time went on, people did not want to walk five or six, or even three miles to the high places, so bits of the fences were pulled up and carried home. These were placed on the east side of the main dwellings,

Interior view of a typical Kipsigis hut.



A young Kipsigis man.

and today all tribal ceremony is carried out around these emblems of sun worship.

During the wars with the Masai, the Kipsigis overcame some of the Masai villages and oddly enough appropriated some Masai witch doctors. These *Laibon*, as they were called, promised all kinds of medicines and immunities to the Kipsigis and thus slowly fastened their tenacles on the life of the tribe. They claimed to be able to produce charms of great potency and announced reasons for military setbacks, diseases, and every kind of trouble. They were an authoritative group having an extremely efficient secret service. All who denied their rule were in danger of being poisoned or of having their property robbed or destroyed. Gradually the *Laibon* got to the place where they were usurping the authority of chiefs and dictating policy in tribal affairs that normally were settled by a communal meeting of elders.

Thus the *Laibon* came to be a serious menace. They retarded all ideas presented by the British Government officials and warred strenuously with the missionaries. They incited the tribe to all kinds of acts against the Government, and robbery and murder were rampant. An all-out offensive by the Government against the *Laibon* was launched in 1932. It resulted in the Government banishing the whole clan of *Laibon*, one hundred and seventy-eight persons, to a peninsula in Lake Victoria.

The first missionaries began work in the tribe in 1905, but in 1921 not more than fifty Christians could be counted, and they were only in the far

A young married woman.

eastern corner of the tribe. In 1923, when the Africa Inland Mission applied for a mission station, the *Laibon* advised the chief to offer a ten-acre plot at Litein, because that particular hilltop was struck frequently by lightning. The plot was accepted, and the Lord has protected everyone through the years. No harm has been done by lightning striking.

The church went through a stormy period during which the huts of Christians were burned down and all types of persecution enacted against them. It can be said truly and literally that when the station at Litein was started the Kipsigis were without a tribal religion, for they had largely forsaken their sun worship and were being ruled morally and physically by the *Laibon.*

Tribal customs are in a large measure responsible for the response, or nonresponse, to the preaching of the gospel. The tribe is extremely warlike and fearless in any type of endeavor needing bravery. The conditioning for this begins when the children are very young. At the age of four or five, boys and girls must burn three or four marks up and down the front of their thighs. They must not cry or show any tears while doing this. If they fail, they are required to repeat the process on their upper arms. When they are about six or seven years old, they must pierce the lobes of their ears and begin to stretch them; again they must show no emotion. As soon as the second teeth appear in the lower jaw, the two middle incisors must be levered out.

The greatest trial of all is consummated in the circumcision initiation rites which both boys and

girls must go through. Many of them faint under the operation, but they must not make any sign or sound of pain. For six to eight months thereafter boys wear a hood and speak only to men and boys. The girls also wear a hood of skins with peep-holes cut through for their eyes and are allowed to speak to and be seen by women only. These customs are a sound conditioning for ignoring pain and death. No Kipsigis woman is allowed to mourn for the dead more than fifteen minutes, and men are not allowed to mourn at all. Few have been the times in which tears have been seen in Kipsigis eyes when the gospel has been preached.

Herd boys in the Kipsigis reserve.

One result of the female circumcision and initiation rites has been a definite retarding of mental capability for at least five to ten years after the rites. In the girls' homes at Litein an average of forty girls has been maintained for twenty-five years. More than half of them have been girls who have undergone the rites. Of these, only three girls have been able to imbibe enough education to pass the fourth grade. Girls who have not undergone the rites are intelligent and have no trouble with their school work.

Kipsigis fathers consider that their daughters are brainless bearers of burdens and hoers of gardens and that they have no need for schooling. Usually the girls must have some reason for taking refuge in the homes, such as being treated with unreasonable cruelty or being forced in-

Kipsigis women are bearers of burdens.

to an undesirable marriage. Therefore, in the past, the majority were nearly grown and needed to earn their way. This was made possible by putting them to work on the station grounds, in the hospital, and in the homes of the missionaries. In later years the second generation Christian girls have come. They pay fees but are given some training in housework also. The result of this is very gratifying when they are seen in homes of their own.

Another class of Kipsigis girl is cared for at the schools, one most difficult with which to deal. Because tribal custom decrees that all illegitimate babies be put to death, the Government sponsors a refuge at Litein for unmarried expectant mothers. Hard as some of these girls are, even among them the gospel has proved to be the power of God unto salvation.

Kipsigis boys are taught that before marriage they must do a brave deed — kill a person from another tribe, rob some cattle from another tribe or a white man, earn a lot of money away from the tribe, or kill a lion, elephant, rhino, or buffalo. This factor alone tends to keep them in hot water with the Government.

Any response to the proclamation of the gospel cuts across the whole tenor of Kipsigis life. When a Kipsigis allows himself to accept the enlightenment of the Holy Spirit, love is generated in his heart. This love is the expression of a new creation, and its outworking calls for a type of love in the home which is entirely

One of the many water mills for grinding flour.

foreign to an unregenerate Kipsigis. Thus the saved Kipsigis will maintain one wife and treat her as a human being subject to the same moral rights as himself. This monogamy is adverse to the teaching of the tribe. When love reigns, the idea of purchasing a wife becomes abhorent, and the economical outlook of the tribe, including the entire monetary system, is shattered.

The Christians do not allow their children to go through tribal initiation rites because of the spiritual and physical harm entailed. Thus, what about the standing of the boys and girls for marriages, and how will the boys be allowed to take their share in tribal life? Again, all children must herd sheep, goats, and cattle. Christian parents insist on their children going to school to learn to read and write, for there will be no effective future leadership in the church if there are none who can read their Bibles. The heathen children see the Christian boys and girls going to school and naturally forsake their flocks for an education. Endless tribal discussion has originated from the problems created by this new outlook.

In 1921, Mr. A. M. Andersen started a church and a small boys' boarding school at Lumbwa station and commenced to reach the tribe. About eight litt'e bush churches and schools were functioning when permission was granted for the mission station at Litein in the center of the tribe. Soon it became evident that in order to have an indigenous work it was necessary to produce some kind of income that natives could tithe.

Mr. Andersen became interested in the potential value of the fertile land and trained the first oxen to plough. Then he produced a primitive type of water mill for grinding flour. The simplicity of the mills and the fact that they can be left for hours at a time endeared them to a rather indolent people, so that by 1946 there were over six hundred of them up and down the swift streams. Thus, by ploughing corn, milling it, and selling flour to the tea estates and private farms, an excellent income has developed for the Kipsigis, for the farms employ over twenty-five thousand persons, mostly natives of other tribes.

The church in Kipsigis has developed in the twenty-five years from a few Christians meeting in small grass shacks in a wilderness to a church of about seven hundred adults in good standing and approximately three thousand adherents. There are forty outchurches and an equivalent number of schools. The native church has taken full responsibility for paying for all evangelists and buildings, and a committee of elders appointed by the church elders from among their group supervises all the

Old Kipsigis men sucking their fill of beer.

church schools. The missionary is the central guide and adjudicator and the shepherd of a growing church organization. Herein lies the necessity of experience and sound education and above all common sense — placed on the altar of obedience to Christ.

The situation is changing at an accelerating pace. The Government is strenuously pushing education and uses all means at its disposal. So far the Mission has bought up the opportunity and, while maintaining Government standards in school, has the opportunity of reaching every scholar for Jesus every day of school. Owing to changing times, it may be that the Government will take over the educational program of the reserve. When this happens, the church will have to do something else to reach the young people, but as long as this avenue is open, it has proved the most fruitful source of converts especially during the last ten years.

In 1941, there was a great demand for trained teachers in all our schools as the Government was raising requirements. A training class was started at Litein which furnished the native school inspector and five headmasters in the larger outschools. Then shortness of staff necessitated the leaving of teacher training to neighboring missions until 1947, when the Government took over the course, to be done at the Government school which taught the highest grades for the district in which it was located.

The teacher training class.

As nearly a dozen mission lads were in the class at the Government school and as the

A group
Christian women

Government was totally unprepared for the job, one of the Litein missionaries offered to take over temporarily. During the missionary's stay at the Government school, she was able to include Bible classes in the schedule, to hold Bible studies for all the boys who wanted to attend, and to conduct school chapel and sometimes to hold Sunday services.

So far the Africa Inland Mission has been almost the sole producer of schoolbooks and literature in Kipsigis. This is an unexcelled opportunity, for each book contains somewhere the plan of salvation. Thus far, four separate readers have been produced, two hundred and fifty hymns and songs, schemes of work and Sunday-school material, and much material on teaching the Bible as well as portions of Scripture. The Nandi Bible is being used, but it is hoped that a New Testament in Kipsigis will be printed shortly. This will help the children and older folk, for it will follow the Kipsigis dialectal form more closely than the Nandi.

In the realm of social betterment, the Government is making strenuous efforts. Twenty-eight markets have been strategically located about the reserve, specifically designed to get people off the land and into villages with secondary industries. It is hoped that each center may become a village with artisans of all sorts — shoemakers, furniture makers, butchers, millers, owners of tea shops and coffee shops — and perhaps a community building where educational programs, films, and lectures may be given, as well as a recreational field for football and drill competi-

tions. In the future, there may be demands for schools at these village centers, and the church must plan now to occupy the strategic places. Future missionaries may find new opportunities in this new development.

Land tenure is now a critical issue, and Government is stepping in here also, hoping for a solution. Here again much careful planning is necessary to place churches in the correct position before land becomes tied up with regulations which might make it extremely difficult to locate churches.

The church in Kipsigis has before it a task with unparalleled opportunity, but, owing to the peculiar nature of the tribe, the mission must reach into every sphere of life and grapple with the problems. Only time will tell if the church will be able to overcome the initiation rites for the tribe as a whole, even though it has taken a firm stand against them for believers. And what about the dowry system? Will the church hold a sound position in the new shake-up of community life that is upon the people of the Kipsigis tribe even at the present time?

Unquestionably the greatest single factor which has affected the Kipsigis in the last twenty years has been the church. The urgency of the situation at the moment is almost breath-taking, the opportunities are such as have never been presented before to the church in Kipsigis. Workers to undertake girls' work, to establish a Bible school, and to train teachers are urgently needed. There is an opportunity unexcelled for those who catch the vision of shaping the destiny of the church in Kipsigis and perhaps the destiny of a whole tribe.

PHOTOGRAPHS TO PAGE 11 FURNISHED BY
PRESS LIAISON AND AFRICAN INFORMATION SERVICES,
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A teacher using the tract, "The way of Salvation," to explain the gospel to one of his pupils.

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By Love Constrained (Medical Work)

The African at School

From Darkness to Light (General Survey of the Work)

Thahu by H. Virginia Blakeslee

AFRICA INLAND MISSION

375 Carlton Avenue

Brooklyn 5, New York

PRINTED IN U.S.A.

THE HARRINGTON PRESS

THE MAGIC POT OF UKAMBALAND

By Carroll C. Ness

As the missionary drove along the African road with three African preachers, he noticed that many people were walking in groups by the road, some coming toward the car, others going in the opposite direction.

"What does all this mean?" he asked himself. Has something happened near by, or is there a market, or what?"

He stopped the car so that the African preachers might ask the people by the road from whence they had come.

"From the magic pot," they replied when they were questioned.

"And where is that?"

"Just down the road," said a group of women.

The missionary and his friends started down

the road again. Soon they came to a little settlement of African stores. Near them they could see a large group of people down in the brush under a tree. Drawing nearer, they found that crowd of people full of excitement. Some were giving orders, others were watching something, and still others were lined up waiting for something. A bushy tail was hanging from a branch of the tree around which the people were gathered.

As the newcomers walked still nearer, they noticed that a little group of people had formed a circle at the foot of the tree, all of them grasping a small stick, one point of which was resting in a skin pouch tied to the tree. Upon inquiry, it was learned that this skin contained the magic medicine from the magic pot.

A young witch doctor dressed in white was in the very center, leading this smaller group in a chant — and there on the ground at the foot of the tree was the magic pot of Satan. What was it? It was a big round piece of bone taken from a cow's neck, and in it was the ugly magic medicine — old cow's blood mixed with grain.

"And if you are going to the market," the witch doctor was chanting.

"And if we are going to the market," the people who held the stick chanted in unison after him.

"Or to school," the witch doctor continued.

"Or to school," the group repeated again.

"Or to your gardens."

"Or to our gardens."

"And you are poisoned."

"And we are poisoned."

"You will not die."

"We will not die."

On and on they chanted after their leader. When they had finished, all of them opened their mouths while the witch doctor poked the stick which they had been holding into their mouths and daubed their tongues with the magic medicine. They must swallow it so that they would not die from being poisoned by an enemy. Because the Akamba people fear being poisoned, they come to the witch doctor for this magic medicine and pay him money for giving it to them.

Next the little children were forced to take hold of the stick, and when some of them would not open their mouths to take the magic medicine of Satan, their mothers would force their mouths open, to the tune of much screaming.

"This magic pot also keeps us from dying when we take the white man's medicine," said one old man.

"This is terrible," said the missionary to his three African preacher friends. "Let's fix up the loud-speaking system and tell these people about the blood of Jesus which can give them everlasting life."

The "machine-which-makes-your-voice-big," as the Africans call it, was connected and the first hymn which went out over it was:

> There is a stream of blood now,
> Of Jesus the Son of God;
> And people who are washed there,
> Are cleansed from all sin.

Suddenly the people came rushing away from the tree of the magic pot and over to the missionary's car to hear the big voice. After the hymn, the African preachers with much courage and power told their people of the blood of Jesus, God's Lamb, which saves from eternal death. They told them that they did not have to pay money for this, as they paid for the magic medicine of the witch doctor, for the price had been paid by Jesus Christ. So another opportunity was seized to preach the gospel by the wayside to those whose hearts had been blinded by the messenger of Satan.

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AFRICA INLAND MISSION

375 Carlton Avenue

Brooklyn 5, New York

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Blind Paulo Preaches

By S. AUSTIN PAUL, JR.

PAULO was the most picturesque member of our Congo Evangelistic Team. His home was over by the shores of Lake Kioga somewhere near Murcheson Falls. About eight years before his coming to the Congo, he turned totally blind. Then God began to deal with him and say to him:

"Paulo, I want you to serve Me. I want you to go over toward the sunset, where the sun dies in the west. I want you to go across the big hills to the Alur country and preach for Me."

Now Paulo was a proud fellow and he argued with the Lord for a long time. But finally he came to our Congo country—with his stick and a small boy to lead him over the hundreds of miles of rugged road. His heart now burned with the message of repentance like the old prophets. After several months of powerful preaching in the lake country, he was invited to some of our mission stations. When I was introduced to him, he groped his way toward me and put out his hand.

"*Bwana* Paul, I'm glad to 'see' you," he said.

"*Senene mingi nayo.* Many greetings to you, Paulo," I replied. "We are ready to sit down to a cup of tea. Will you drink with us?"

The blind man was not flattered by the invitation.

"*Bwana* Paul, where is the house of God?" he asked. "If you will go to the house of God and pray with me first, then I'll come up and drink your tea."

Each of us talked to the Lord in a language unfamiliar to the other, but we were equally heard by a loving heavenly Father who fully comprehends. After prayer, Paulo had his tea and was ready to preach to the schoolboys through an interpreter. The next morning when I saw the blind man, his face was aglow with a heavenly light.

"*Bwana* Paul, a big affair has worked me," he said.

It seemed that God had spoken to him through a vision in the night. He said the Lord had appeared to him and quieted all his fears with these words:

"Paulo, do not be afraid. Where *Bwana* Paul sits, you sit; and where *Bwana* Paul goes, you go."

For over six years, Paulo sat where we sat and went where we went, preaching a Saviour who died for all and who lives in His people today. He had a deep insight into the human heart, and he did not hesitate to expose its sinfulness in a way that seemed uncanny to his hearers.

"He has never seen, how does he know?" the people would ask.

Coupled with this trait was a phenomenal memory for Scripture. Paulo could recite accurately chapter after chapter from the Word of God. He would refer even to obscure passages in the Old Testament. The first time I heard him preach on Isaiah 5:26, I was sure he had made a mistake.

Grasping his long slender staff, Paulo came cautiously to the front of the platform. The sightless eyes gave a strange impression of seeing as he "looked" for a moment over the crowd of men and women who were packed into the station chapel. Fear was written on many faces, the deep-rooted African fear of any abnormality. Paulo offered a brief prayer. Then he raised his head, threw back his shoulders, and said quietly:

"Open your Bibles and read for me in Isaiah, the fifth chapter, the twenty-sixth verse."

"Paulo, are you sure you have the right verse?" whispered the interpreter.

"Read Isaiah five, twenty-six," Paulo repeated.

Isaiah five, twenty-six was read: "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly."

"Uhu . . . uhu . . . uhu," Paulo punctuated the reading with staccato grunts. He was ready now to preach.

"What does that verse say?" he asked. "What does that verse say? *Eh?* It says that God is going to put us up a banner. God *has* lifted up His banner. The next part of the verse says He is putting up that *bendeli*, that banner of His, to *this* nation. It means this nation because it says 'to the nations from far.' Do you know what God's banner is? Open your Bibles again to John's Gospel, the third chapter, the fourteenth and fifteenth verses. Do you see the banner that God has put up? *Eh?* All right, now, read it."

One brother who had a Bangala Testament eagerly found the place. He struggled out of his tight sitting quarters and read so that all could hear:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have everlasting life."

"Do you hear that? *Eh?* Do you hear that?" the preacher continued. "God has put His *bendeli* up. The Son of man is lifted up even as Moses lifted up that brass serpent in the wilderness. God is calling to all the nations from far. He is calling to the heathen in this country. He is calling to the heathen across the sea to believe on His Son, the Lord Jesus Christ, whom He lifted up that all men might be saved. Now look at the rest of this verse."

We looked in Isaiah again. I for one had not particularly noticed the rest of that verse. I had no idea what the "hiss" might mean and I was intensely interested to see what this blind black man, without the use of commentaries or even a concordance, would get out of it.

"You know what that means—that God will hiss to them. It's just like this: Whrrr-e-e-e-e-e!" he gave a low whistle. It was the call by which the Congo natives gather in their chickens.

"You people have had chickens, little chickens," Paulo went on. "When the hawks begin to fly

overhead at the beginning of the dry season, you have a hard time to keep the little chickens in. They are foolish; they are going to get devoured. You go to the doorway of your huts and you go: 'Whrrr-e-e-e-e-e! whrrr-e-e-e-e-e!' You whistle softly for them, and the little chickens run in where they are free from danger.

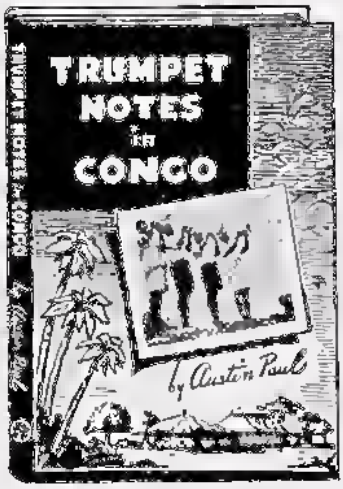
"Listen, that's exactly what God is doing with sinner men all over the world. He is not willing that any should perish. He knows the destruction that is coming. He knows the damning forces of darkness that would eat our souls. God has lifted up His Son on the cross to die. He wants us to come under that banner. God is whistling softly calling men and women back to His own dear side and His salvation.

"Whrrr-e-e-e-e-e!" There was not another sound in the room. The blind man's soft whistle could be heard by those who sat on the very back seat.

I went home from that meeting impressed and, getting out my Strong's *Concordance*, looked for the word "hiss" in Isaiah 5:26. There, sure enough, was its original meaning, "to whistle softly." Though I had been a Christian for more than thirty years, it had taken a blind African preacher to bring its meaning to light for me.

Read More About Paulo

and the other members of the Evangelistic Team blew their trumpets and preached the gospel in *Trumpet Notes in Congo*, by Austin Paul. The narrative abounds in adventure and reflection of the Lord's blessing which attended the travels of the team of Africans who over many miles of Congoland. Get the book from Christian bookstores or A.I.M. headquarters. Cloth. Illustrated. $1.50. Copyright 1949, by the Africa Inland Mission, Inc.



AFRICA INLAND MISSION

375 Carlton Avenue Brooklyn 5, New York

PRINTED IN U.S.A.

By Love Constrained

Above: The missionary and native personnel who staff one of the Mission's hospitals and carry on its ministry to those who are sick in body and in spirit

Below: A little dispensary which has become a preaching center as patients sit to hear the gospel

By Love Constrained

A STUDY of three of our Lord's commands to all believers will reveal the why of medical missions: "Thou shalt love the Lord thy God." This is WORSHIP—embracing our whole devotional life and attitude of obedience to Him. "Ye shall be witnesses unto me." We WITNESS to the gospel entrusted to us and to our personal knowledge and experience of the Saviour. "Thou shalt love thy neighbour." That is SERVICE—the outflow and evidence of Christian love to our fellows. It is worth stopping to consider that these three elements are so basic that they cannot be separated from each other successfully and leave truly Christian life or work. Worship without witness and service becomes aimless. Witness without worship and service becomes meaningless. Service without witness and worship becomes fruitless.

Christian Service Taking Shape in Medical Ministry

Christian service takes many forms. It is essentially action to fill a need, particu-

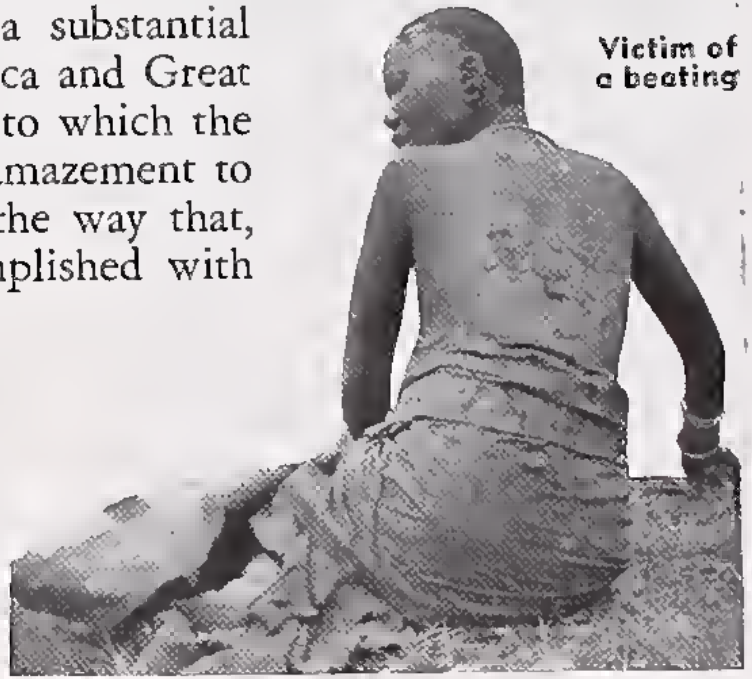
larly a need not otherwise being met. It is hard to realize that there are parts of this world where ignorance, superstition, and lack of elementary hygiene are so prevalent and medical care so scanty or absent that the incidence of sickness becomes almost universal. Central Africa is such a region.

The colonial governments are taking an increasing interest in the situation. Their splendid medical services, however, are occupied so far largely with the broader questions of public health and hygiene. Many factors keep them from meeting the individual needs of the masses for whom they are now nominally responsible. So it comes about that practically every mission station, whether its personnel does or does not include a nurse or a doctor, inevitably engages in some medical work, and without the practical love such situations demand, one's preaching may be but as "sounding brass."

Thus the Africa Inland Mission now has seven hospitals—two in Kenya, one in Tanganyika, three in Congo, one in Uganda—and many dispensaries. Native helpers are being trained and under supervision proving capable of carrying responsibility. With their aid it is quite practical to conduct dispensaries on every station and some outstations throughout the regions served by the main medical centers.

The mere existence of these hospitals in a faith mission, as well as their main-

tenance, is a glorious testimony to our Lord's faithfulness. In most places, it has been found wise to attach a nominal fee to medical service. This helps materially with local expenses. Most doctors are unavoidably called upon for medical services by whites. Gifts from them, and from fellow-missionaries and the medical workers' own allowances, form a substantial part of the support. Gifts from those in America and Great Britain beyond these sums measure the extent to which the work is carried on. It is a constant source of amazement to those who are associated in the work to see the way that, with the Lord's blessing, how much is accomplished with how little.



Victim of a beating

The Place of Medical Work in the Missionary Program

Service rendered to diseased bodies, properly correlated with the witness and worship, is rich in spiritual accomplish-

An African hospital assistant is helping the misisonary nurse to treat a baby brought to the hospital by its heathen mother. Such accidents are very common in Africa.

ment. In the field of evangelism it has a definite part, for those who come with physical needs are faced with greater spiritual needs. At the medical centers they come under the sound of the gospel whether they will or not, for the message goes with the medicine, and many hear who might disappear in the bush if a missionary visited their village. Others, drawn by reports of marvelous recoveries, come from places yet untouched by mission influence. Frequently these are saved and then bear the tidings of salvation back to their villages. Thus many are reached who otherwise would not know of Christ. And there are those whose hearts, previously hardened to the gospel, are softened by kindness and the efficacy of prayerfully administered medicine accompanied by the witness to the saving power of Christ.

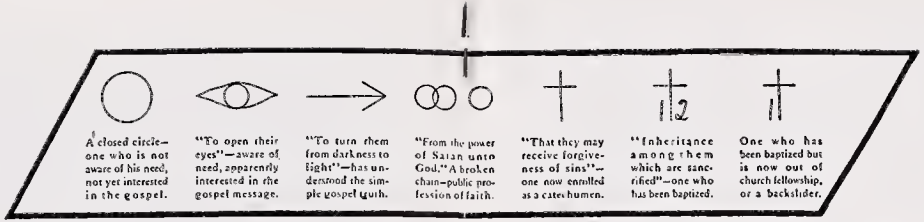
The medical centers have a specific ministry to believers in protection against backsliding. This phase of the work scarcely can be overemphasized. The African Christian is actively conscious of the moral issues involved in a returning to witchcraft. But apart from the help he gets from the government services or through missionary channels, there is no human recourse open to him in times of illness except witchcraft. Much has been said of the cruel and bizarre elements of witchcraft and not enough of the confidence in which it is held by native peoples. This confidence is very real, so the desire for help and the pressure of heathen relatives in the presence of sickness and the absence of reasonable medical care constitute strong temptation to African Christians. It is extremely difficult for those who have lived all their lives in civilized lands and have had access to the many clinics and hospitals that are staffed with well-trained doctors and nurses to realize just how strong this temptation can be.

Medical work often becomes an instrument in improving relations with colonial governments, a quite secondary but nonetheless definite means of forwarding the gospel. And the advantage of making medical attention accessible to missionaries on the field must not be overlooked in its bearing upon their spiritual ministry by keeping their bodies in working order.

View of a Main Medical Center

By the way of illustration, let us look at one medical center, with its set of circumstances and its work of witness and service. Daily attendance at the dispensary averages four hundred and fifty people. Other phases of the work include fifty hospital beds, a village for ambulant patients, a leper camp, a camp for the tubercular, and a house for orphans. Residents are constantly about a thousand people, including the inevitable relatives of the actual patients.

The group is changing all the time and comes only in small part from near-by villages. Most cannot return to their villages before treatment is completed. So the witness is not limited to passing contacts. It may continue for weeks or months, or in the case of lepers and some tubercular patients, a year or longer. There are baptized Christians in church fellowship, and there are backsliders. There are catechumens and others whose interest has been awakened. There are adherents to



faiths that are prejudiced against any gospel message — and finally the great mass of Africans called animists, with some idea of a Creator but spending their time trying to appease evil spirits, which they accept as the cause of all sickness and misfortune.

Neither the witness nor the service will retain their spiritual value one day longer than they are closely combined with the first and essential love, that toward God, our worship. The church has found occasion to mourn over the fine buildings and beautifully equipped hospitals founded and maintained by her but useless for His kingdom. Nothing of such material nature can be of value apart from His presence in the hearts and lives of those who man the work.

With very elementary educational facilities and limited material from which to develop such a staff for this place, to confine it to those who, as far as human eye could see, gave evidence of a new birth and vital interest in the souls and welfare of others has been very difficult. But it has been done, and the fact that

A giant tumor

the staff includes, in addition to three missionaries (a doctor and his wife and a registered nurse), twenty-five to thirty native assistants and a full-time African evangelist, is an evidence of answer to prayer. So the place is kept a Christian hospital, and there is no hesitancy in trying earnestly to bring every man, woman, and child into direct contact with the Lord for acceptance or tragic rejection.

How the Witness is Carried through the Service

The witness takes the form of services, personal testimony, Christian living, and literature. At the center described there is a service in both men's and women's wards at the beginning of the day, a well-attended service just before the dispensary hours each morning, a general hospital service each evening, a special women's service once a week, services at outlying villages where the weekly baby clinics are conducted, and meetings in the leper camp.

Those who come for medical care, if they are not bedfast, occupy two rows of simple houses each holding several patients along with their relatives. The responsibility for the spiritual welfare of all these people is shared by the entire staff, each individual member making himself or herself responsible for the occupants of certain houses or of certain beds. Each worker reports his experiences and results at least once a week to the entire group.

To co-ordinate the work of personal witness, a record is kept of each person. There are cards for this purpose on the door of each house where the ambulant patients stay and on the foot of each bed in the hospital. On the cards is used a series of symbols that are very easily drawn. They are based mainly on Acts 26:18. For instance, a closed circle indicates one who is not aware of his spiritual need. An eye, drawn merely by placing a circle in an eye-shaped oval, gives the information that the person has shown some interest in the gospel message which he has heard. Other symbols indi-

A case of leprosy

cate a seeming understanding of the truth, a confession of faith, one who is enrolled in a catechumen class, a baptized church member, or one who is out of church fellowship.

After a first interview, the witness places the appropriate symbol on the card. Then, by a glance at it, anyone else visiting the same house or patient has an idea of the spiritual condition of the people or person he is about to visit. In making rounds in the wards, one can tell something about what witness already has been given effectually to each one of the patients. Not only have these symbols given definiteness to the witness of the many to many, but the Holy Spirit quite apparently has used them in suggesting a following word of witness from day to day.

A Few Incidents of Results Gathered from the Field at Large

A man wounded in the eye by a leopard came to one of the Mission's hospitals. He was led to the Lord while he was there and later, after he had recovered, he walked in from his village — ten miles away — every Sunday to church. When he ceased to come, inquiry revealed that he had moved to another place near an out-chapel and that he was attending services there. A year or two later he reappeared at the station, an applicant for baptism recommended by his local elders.

In another hospital an old man lay at the brink of death. As a boy he had helped the early A. I. M. missionaries to clear a site for their house, but, turning a deaf ear to their message, he had used his earnings to multiply wives, cruelly persecuting one wife and daughter who became Christians. Now, taken ill on a journey, he refused to have the witch-doctor and insisted on being carried to the Mission hospital. He was dealt with again. The day before he died he startled the Sunday morning congregation on that station by appearing in the service, borne by four

Houses occupied by ambulant patients and their relatives

men, to confess Christ in public. His last words were an admonition to the members of his village to "walk with the Son of God in the path of God."

The first outstation in one new tribe was opened at the request of fourteen post-operative patients. In yet another section, long antagonistic to the gospel, an outchapel was opened largely through the influence of the medical work.

What of the Future in Medical Work?

The hospitals and dispensaries have grown from such beginnings as a box in the shade of a tamarind tree, a mud and wattle building, or a flea-infested shelter equipped — after the pests were exorcised by wet manure — with beds of rough poles, willowy sticks for springs, and ferns for mattresses. Now some of the hospitals have limited X-ray and laboratory facilities, but none is served by more than a single doctor and one or two trained nurses, although two-doctor hospitals are the ideal toward which the Mission is working. Where are those who, out of worship-filled hearts, can answer God's call to witness and serve in such a work? Changing conditions demand that services be of a steadily higher grade, and indeed only our best is worthy to accompany the message of our Lord's love and redemption.

OTHER PAMPHLETS IN THIS SERIES

"Go . . . Evangelize"

"I Will Build My Church"

"Ye Shall Be My . . . Daughters"

The African School

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1951

"Ye Shall Be My . . . Daughters"

A Bible woman giving the gospel to a group of heathen villagers

"Ye Shall Be My . . . Daughters"

BACK in the beginning of things, when God said that it was not good for man to be alone, He created woman to be his helpmeet. Nor is man able to progress alone in the fullness of life, for so bound together in human society are men and women that tribes and nations rise no higher than the level of their womanhood. In Africa, as in other pagan lands where salvation has been preached through the blood of Jesus Christ, the response of women has lagged far behind that of the men. Yet to those who forsake their idols for Himself God has promised to be a Father to "daughters" as well as to "sons."

Womanhood in Africa

What are they like, these African women who may become King's daughters? Like their brothers, they are surrounded by superstition from the day of their birth. But unlike their brothers, they learn very early the drudgery which is to be their lot

through life. Many a tiny girl carries around on her back a heavy lump of a baby—for there are no carriages or cribs in the African hut, nor day nurseries in the African community, and her mother's back may be needed for the younger baby. Other tasks are added, and the larger the little girl grows the bigger become the waterpots which she carries on her head from the lake or the river or the water hole, the heavier the loads of firewood which she gathers and brings from the woods, the oftener she is made to grind the grain into flour to feed the hungry menfolk, and the larger the hoe which she carries to the fields. It is a disgrace for a man to stoop to women's work, which includes the carrying of wood and water as well as cooking, and little girls are trained early for the traditional tasks of womanhood. In some tribes there is no help from the men in raising the food for the family. But when it comes to eating that food, the men and boys must be served first, and then women and girls may have what is left—to eat in their separate place. Cattle herding is done by girls as well as men and boys. Sometimes little girls are sent to herd with the boys, often with very evil results.

In many tribes, entrance into womanhood is attended by rites that are both physically harmful and morally degrading. A girl's first owner is her father. By him she is sold to a husband for so many head of cattle or other native wealth. If she is very

young when the cattle transaction occurs, she may be turned over to her future mother-in-law for training before marriage, which takes place while she is little more than a child. Probably her husband has other wives. She becomes the servant of them all. She is no companion to her husband—she does not even eat with him. Her calling in life is to work for him and to bear him children—boys to increase his prestige, girls to increase his wealth when they are ready for marriage. When she becomes too old to perform either of these duties, she is a burden to the family. It is then that she may be accused of witchcraft as an excuse for turning her out into the world to fend for herself. Many are the old women in Africa in this pitiful plight, feeble, feared, and friendless. Civilization has bettered the African woman's circumstances in some places, and governments have afforded some protection against ill-treatment of her. But civilization has done something else for women as well. It has

Grinding the family supply of flour between two stones

A woman with triplets that were born at a mission hospital.

made them into women of the streets and mistresses to unprincipled white men in the "civilized" towns.

The Gospel's Power

Can the gospel reach women who are so overburdened and crushed in mind and in heart? Praise God, it can. It is the "power of God unto salvation." In the very early days women converts were few. But their number has increased. Work and the fact that they are not their own masters, consequent difficulty in attending services, polygamy, inability to read the Word—all are hindrances to growth in grace if they do believe and deprive them of spiritual food and fellowship. In spite of this, once they have tasted of heavenly things, many of them display an

amazing devotion to their Lord and a willingness to endure persecution for His name's sake. With this introduction, one may well marvel at the account of the gospel's transformation as wrought in the hearts and lives of African women. Against the dark background of the heathen world that surrounds them, these African Christian women shine with singular beauty.

Some of the "Daughters" in Service

Today you might step into some native hut where sorrow has come. There in the shadows, Testament in hand, you might see an African Bible woman sitting close to a grieving mother, reading words of comfort to her from the Book or bending in prayer beside her. Or you might walk into one of the mission hospitals or dispensaries and see black-skinned, kinky-haired girls in spotless uniforms ministering to the sick. Or you might visit one of the schools for training native evangelists and even there find occasionally a woman taking the Bible study side by side with the men. Not many have done this, but some have done so and made good.

If you choose to follow the winding path to some outstation, you might find a women's conference in progress. One or two lady missionaries might be present, and

Starting for a women's conference at an outstation

a few native men might be peeking in to see how these women of theirs will carry on. But the leader of the meeting would be an ebony matron, her face framed with a gay handkerchief and a length of bright cloth wrapped around her, fastened under the armpits, with or without a dress underneath. Perhaps she has needed much missionary coaching for this her first appearance as a public leader, or perhaps she is a woman well versed in the Scriptures and taught of the Spirit till she speaks with much ease and liberty. At any rate, her sisters in the faith—some of them between spells of distraction caused by restless infants on their backs—are drinking in her words or responding to her invitation to share their problems for united prayer and their joys for united praise.

Since 1934, when the first women's conference was held in Kenya, the movement

has spread to all the fields. Very, very slowly, yet surely, women are coming into their proper place in the life of the African church. And some of them are not far behind the men in their intelligent understanding of the Word.

Special Activities for the Women

In between the level of the degraded heathen woman and the level of these outstanding examples of what Christian womanhood can, and in some instances already has, become is a great number of wives and girls and mothers in various stages of spiritual and mental development. Their

A testimony meeting in progress at the conference

hearts have been drawn by the story of the Saviour's love for *them.* They have opened their hearts to Him. How are they getting along in the Christian life, and what means of grace are available to them? Of course, there is fellowship with other believers in the services of the church, but if they are to find spiritual food for themselves in the Word of God, they must learn to read. This is not an easy task for those who have passed beyond their girlhood. So it is that many of the mission stations have reading classes especially for grown women who, with their fussy babies and their slow mental processes, are misfits in the general schools. Little

Pupils in uniform at one of the more advanced girls' schools

attempt is made to take these women on in the other studies which it is possible for boys and younger girls to grasp.

Women's conferences have been mentioned, but the intervals between them are long. The need is met in various ways such as an after-meeting on Sunday for women, special prayer meetings, weekly Bible classes, separate catechumen classes. The response is not often large, but always there are the faithful few who attend. Such activities still are confined largely to the main stations. A great opportunity calls for similar missionary ministry in the outdistricts.

Training Young Girls

The great hope for African women in the future lies in the Christian girl of today. Girls' homes had their beginnings in the early days when most of the converts were men and when such things as Christian homes were unknown. Young men who had taken a stand for Christ were in a predicament when the time came to select a wife. Some would choose a promising girl and bring her to the missionary for Christian instruction before marrying her. Then there were some girls, too, who became believers and for doing so endured unspeakable persecution in their own homes or

were forced into immoral initiation rites and heathen polygamous marriages. Forty and fifty years ago the cost of a Christian testimony in central Africa was high. Some of these girls fled for refuge to the mission stations. And who could deny them shelter and protection there?

Now missionaries are set aside to give their full time to work among girls, and many of the stations have girls' boarding homes. The character of these homes varies according to the locality and its need. There is a unique home in one place for fallen girls, undertaken at government request because in the tribe where this home is maintained illegitimate babies would be put to death at birth. Such a work presents unusual problems, yet some lives are salvaged and some of these unfortunate girls are led to the Lord.

There are sections where the missionaries say that a Christian girl seldom is known in the native villages. Girls who hear something of the "words of God" come to the mission station seeking to be taught more. They are taken into the homes and many professions are reported among them. In other parts of the field, the girls' homes take the form of training centers for Christian girls. The academic teaching is more advanced and the opportunities for practical Christian work are greater than is the case in homes of the former type. In the latter, the girls or their

parents, who often are Christians, too, are required to pay entrance fees and sometimes board as well. Gardens cultivated by the girls solve the board problem in most of the homes.

It is from the more advanced institutions that native evangelists frequently choose their wives, for the girls have received training that will have a definite place in the work to which their husbands are called, to say nothing of the higher standards they will help to maintain in their homes. However, it has been a general principle not to accustom the girls while in training to comforts which they cannot obtain for themselves or which would make them dissatisfied with life in the villages again. In some homes the accommodations still are very primitive. A relatively small number of girls have been trained as teachers, but some of them have done very well

as instructors of children and other girls. The usual custom is for the girls to spend their vacation periods with their own families unless this would engender trouble.

The Christian Girl at Home

Left in her home, provided she is not hindered by her family, the Christian girl still has opportunity for training if she lives near a mission station, for she can attend the day school, which may be co-educational or may have a separate section for girls. These girls do not receive as much practical training as those in homes, although the boarding girls may take their academic work in the regular station school. Bush schools seldom number many girls among their pupils. Then there is the Christian girl who, after several years in a mission home or school, finds herself in a home of her own out in the bush. That is the place where you are most likely to find children's and women's work being carried on in the bush, because a Christian woman has a vision of reaching wives and children with the gospel and teaching them what she knows from the Word of God. This picture of the women and girls can be duplicated wherever the gospel has gone, yet what a vast unreached field still stretches before the reaper who would gather Africa's womanhood to Christ!

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PRINTED
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1950

ABOUT CLEAN HEARTS

By FLORENCE E. TILLEY

IT was Tuesday morning. At eleven eighty-seven bright-faced boys and two girls would gather for Bible club in the assembly room of the town school in Mwanza Township. Some of the morning must be given to preparing the lesson. But here was a group of men waiting to buy books, yonder a man needing instruction about building the boys' kitchen. The houseboy wanted soap for the laundry. The garden boy told me all the hoes were stolen in the night. What should he do about a hoe to clean the compound path? In the office sat the fourteen-year-old lad to whom God has entrusted a wonderful gift of art. The floors might need sweeping, but he was oblivious to everything but the picture he was drawing.

Finally I reached the office and settled down to the lesson. What a lovely lesson! It was the story of Jesus cleansing the temple. Here was a suggestion that we make a heart from a pasteboard box, line it with shining paper, and cut a heart door in it. We should have some shillings, a figure representing pleasure, and so on, and a candle for the Lord Jesus, the Light of the world.

After a time of prayer for the Lord's quickening power, the lesson was studied, the material prepared, then I stepped to the outer office where Musa was working. Dear me, he had found a tin of ordinary wood paint and painted three yard

pieces of flannel in a very short time. He had made pretty scenes of green grass and blue sky, but they were so stiff they could not be used for a background.

"Oh, oh, oh, Musa, what have you done? Just look at this! You have ruined three pieces of flannel and used up all the paint which I bought for a very special purpose—and you have wasted all this time. Musa, when will you learn to come and ask me if I think your idea will work before you waste material like this? I tell you again and again and again to be careful about the waste of material that costs so much money."

Now it was ten forty-five. There was just time to pump up the tires of the power bike, tie on my books, and get to the town school by eleven. As I pumped, the Holy Spirit spoke to my heart:

"How do you think you can teach that lovely lesson about Jesus cleansing the temple when you allow your own temple, your heart, to be full of impatience and anger toward Musa for making that mistake?"

"But, Lord Jesus," I argued, "he must learn. I cannot let him go on wasting material without correcting him. Besides, if I should go back and ask his forgiveness, would not that encourage him to be careless?"

Then came the answer, "But how are you going to teach the lesson to the children about a clean heart when your own heart is not clean?"

"But, Lord, there isn't time now. I'll do it when I come back."

"But how can you tell the children to allow Jesus to cleanse their hearts *now* if you are going to wait to have your heart cleansed?"

"Yes, Lord, I will go to Musa now and tell him I am sorry for being impatient with him. And, Lord Jesus, forgive me for grieving Thee and cleanse my heart from this sin of impatience."

Five minutes it took to walk back into the office and ask Musa's forgiveness. Musa dropped his head and assured me that I was forgiven.

Strange, it seemed that this bike was making better time than it had in a long time, and the pigi-pigi-pigi sound of the engine seemed to beat out the time to the lovely song, "In my heart there rings a melody." So, floating over the air with a heart as light as a feather and as happy as a bird, I arrived at the school just in time for the Bible club.

The boys were scampering over each other, some standing on the desks storing their books on top of the partitional wall and others trying to get a place near the wall where they could rest their backs. What chorus would they like to sing? How about "Come into My Heart, Lord Jesus"? All agreed, so we sang:

Moyo gwane, moyo gwane,
Nzu mu moyo gwane, Seba.
Nzugu lelo, wikale mo,
Nzu mu moyo gwane, Seba.

The son of Meriki read the Scripture and the lesson was begun. Have any of you had the privilege of keeping eighty-nine children under twelve years of age interested in a lesson for forty minutes? Have you, too, found how wonderfully the Lord Jesus can keep all the little hearts and minds at attention when He is in control?

Scarcely had the lesson been narrated, and the object lesson had not yet been shown, when, in the midst of a sentence, James stood up.

"*Mayu,*" said he, "I have a lot of bad things in my heart just like those the people had brought into God's temple. But I want my heart cleansed. What shall I do?"

"James, if you really want your heart cleansed, there is only one way in all this world to get it cleansed, and that is by bringing it to Jesus who shed His blood to make your heart clean. If you will tell Him how sorry you are for all the bad things you have done, then ask Him to forgive you and cleanse you, He will do just that. Would you like to tell Him now?"

So James bowed his head and prayed: "Lord Jesus, I am sorry I wrote that sinful letter to my friend. I am sorry I took Meshak's pencil, and that I told my father a lie this morning. Please forgive me and cleanse me."

No sooner did James sit down than Kahemba raised his hand and said he would like to have his heart cleansed. Then seven other dear boys about eight to ten years of age followed one after the other. The bell rang, and after school time I showed the boys the heart house and we thanked Jesus together because each of them could have

bright clean hearts because Jesus died to cleanse them.

Months have passed, but every Sunday James is in his place at Sunday school, his face shining for Jesus. James will complete standard six next year and we pray that he will hear God's call to enter our teacher training school and become a soul-winner among his people. Pray for James, and pray that missionaries' hearts may be kept cleansed channels for the blessing of the Lord to flow through to boys and girls who need Jesus.

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